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The Nation.

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The Week.

On Tuesday week the House debated the Military bill, Mr. Fernando Wood making a good speech, and pointing out a defect in the act, which Mr. Stevens remedied; Mr. Bingham making a speech which is highly praised for its brilliancy, but of which the telegraph gives us a not very taking summary; and Mr. James Brooks delivering a true "effort," replete with historical illustrations, and, as a speech, absurdly bad; and, finally, Mr. Stevens closing the debate. The bill passed by a vote of 119 to 81. On Wednesday, nothing of interest occurred, except the passage of Mr. Shanks's resolutions ordering a committee of investigation into the treatment of Union prisoners in Confederate prisons—a measure which seems to come late, but will be soon enough for the purposes of history. An attempt made on Saturday by Mr. Mungen to add to these resolutions one ordering an enquiry into the treatment of Southern soldiers in Federal prisons was defeated, the House declaring that charges of such ill-treatment must first come from some responsible source. It is to be wished, we think, whether there is truth in the charges or not, that the committee had been instructed to cover the ground completely. On Thursday, the friends of impeachment were decisively defeated, and on the same day the Senate Military bill came in to the House, and was referred to the Judiciary Committee; and on Friday it was adopted, only some slight changes, mostly verbal, being made in it. On Saturday, the bill, in the shape in which it had been left by the committee of conference, came back to the House, and was immediately signed.

The Senate has repeatedly had occasion this week to rally to the support of the Anthony resolution excluding general business, Mr. Sumner having assailed it frequently with a persistency which seems to have given his fellow-Senators considerable amusement. After passing the supplementary Reconstruction bill, which originated in its own chamber, refusing to pass the House bill, and declining to accept certain amendments, the Senate appointed a committee of conference, and the bill was passed substantially as it left the Senate. It declares in substance that the military power is paramount at the South; that the commanders of districts named in the act may remove the civil authori-

ties of Southern towns and States, and may fill the vacancy thus created; that such removals shall be subject to the approval of the general of the army, who also may remove in like manner; that previous acts of removal are confirmed; that boards of registration shall not merely register whosoever will take the oath required, but must enquire and judge of the applicant's qualifications; that the Executive pardon does not remove disability; that the opinion of no civil officer of the United States shall be binding on any district commander, or registrar, or officer acting by appointment of the commander or the registering board, and the true meaning of the oath required is explained fully. Of the intent of Congress there is certainly no doubt now at any rate. Mr. Stanbery's ingenuity and ability will hardly be called into requisition again.

Mr. Trumbull made last week in the Senate the ablest reply to Mr. Stanbery's opinion we remember to have seen, although, inasmuch as a bill was under consideration, which was sure to pass, to make a clean sweep of the Attorney-General's objections, the speech was valuable rather as a vindication of Congress from the charge of hasty and blundering legislation, than as an answer to Mr. Stanbery. Mr. Trumbull cited a case of great pertinence, which we believe has not been heretofore produced in this discussion—that of *Cross vs. Harrison*, decided by the late Judge Wayne—in which the question was raised whether a military government set up in California during the Mexican war was a valid government after the signing of the treaty of peace and the cession of California to the United States. The court decided that it was, and that it rested with Congress to say how long after the state of war had passed away the administrative machinery set up during the war, or as an immediate consequence of the war, ought to be maintained.

Mr. Mungen, of Ohio, made a speech last week also on the Reconstruction bill, which helps to explain how the use of the "previous question" became so popular with the majority. He filled six columns of *The Globe* with a dissertation on race, on the hereditary transmission of physical peculiarities, on the comparative size of the negro brain. If it had been a good dissertation, it would nevertheless have been an outrageous encroachment on the time of the House; but it was not good. It was a string of scraps of information, most of them absurd, strung together by a gentleman who knew nothing whatever of the subject, and he had the assurance to confess, before he sat down, that for "most of the ideas and thoughts contained in his remarks he was indebted to his esteemed friend, Dr. O. White, of Toledo, Ohio." We trust Dr. O. White will stop Mr. Mungen's supply of facts between now and December. If he sends him back to Washington charged in a similar manner on any other subject, he will be guilty of a crime against free speech.

Since we last expressed an opinion about Maximilian's execution, the whole subject has been reviewed by the learned and judicious Mr. Chandler, of Michigan. He divides the people who think the execution was a bad thing into three classes—one, the humanitarians, who are headed by Mr. Greeley; second, the flunkies, who think princes are better than other people; and third, the rebels who hate the United States. The mental constitution of anybody who after this has any doubts about the matter must be very odd, and would well repay investigation.

In the long report of the trial of Maximilian, which has been translated from the Mexican papers and published here, the prisoner's counsel is made to say that he hesitated about assuming the crown even after it had been offered him by the "Notables," and in his

perplexity consulted "the most eminent English jurists," "and the College of London declared that he was elected by the will of the nation emperor." The learned gentleman then naively added "that the jurists of London, as well as the candidate, ignored the means used in Mexico in order to obtain the unanimity of the people by triumphant parties." What "College of London" it is which gives foreign potentates advice as to the title to their thrones, we cannot say, unless it be "The British College of Health," which, though its function is, strictly speaking, the supply of aperient pills, is the only learned body we know of in that city which would be likely, for a consideration, to tell an archduke whether he had been legally elected emperor or not. In this instance, however, the poor fellow was egregiously swindled, as the "College" had not got hold of the facts when it gave its "opinions," a little precaution which we recommend the "British jurists" to take on all similar occasions in future. Some of these gentlemen are, however, really giving "opinions" a little too freely, and Maximilian's case is only one illustration of the disappointment they sometimes cause. The Confederate bondholders, for instance, never meet without having "an opinion" from "a jurist" that the United States is liable for the Confederate debt. Luckily they are not so foolish as to come over with sword in hand to enforce their claims.

We review elsewhere the field of active effort open to such organizations as the Massachusetts Reconstruction Association, whose appeal for support has furnished us our text. To sustain with sympathy, and money, and ideas, and documents, the cause of the Southern loyalists, on the eve of a political campaign and an election whose importance cannot be overestimated, is the aim of the men whose practical sagacity has been more than once exhibited in the past twenty years. In fact, the formation of the Emigrant Aid Society, by which Kansas was saved to freedom, constituted an epoch in the anti-slavery struggle; and it was seen that besides the regular operations of the Abolitionists and the Free-soil party, which could be provided for, or at least were a constant element in the calculations of the South, the party of slavery was exposed to unexpected assaults from still smaller, but more concentrated and proportionately more powerful bodies, that defied calculation and provision. It was a disagreeable and ominous novelty to find men—the late Major Stearns was a good example—who, after giving liberally to the Abolitionists and still more liberally to the Republican party, were ready to contribute as much again for extraordinary service which was not in the line of either of those organizations, but which proved an invaluable auxiliary. The Sanitary Commission was another spontaneous movement which was omitted from the Southern reckoning when rebellion had been resolved upon. The Loyal Leagues were another. The Reconstruction Associations now supplement those which have preceded them, and promise as great usefulness, and probably as great a surprise to the reactionists both North and South. They deserve the energetic support of the people, and, in a philosophical point of view, the attention of those who make our republicanism a study.

Mr. Johnson has discovered another mare's nest. He has formally suggested to Congress the possibility that Congress may, as the consequence of enforcing the Reconstruction act, be compelled to vote the whole revenue required to pay all the governmental expenses of the Southern States, and that the Federal Government may become liable for the whole debt of these States incurred previous to the war. We are afraid Mr. Johnson has been consulting "the College of London" or "the British jurists," by whom the unfortunate Maximilian was induced to believe that he had a good title to the Mexican throne, or he would hardly fall into such absurdities. He surely knows that no government ever becomes liable for any debts except such as it chooses to assume. Congress will have to pay the debts of the Southern States, and to vote money for all their expenses, whenever it pleases to do so, but not sooner. There is no process for collecting money from governments against their will. If Mr. Johnson writes many more messages, we shall be driven into serious misgivings as to the state of his health.

If General Grant could be supposed anxious about the goodness or badness of his chances for getting the Presidency—and for our part we suppose him not at all anxious—he ought to be just at present well

pleased with himself, for he has, no doubt, won the approving smile of all attached old politicians in the country, and must have dreadfully troubled the hearts of those who had cast in their lots with Mr. Wade and the others, or those who, like Mr. Robinson, of Brooklyn, think General Grant may be useful to the "Democratic cohorts." The correspondence between the district commanders on the one hand, and the Secretary of War and General Grant on the other, reveals Grant as considerably more inclined to Radicalism than it has been some people's wish that he should appear. "It seems clear to me," he says in the matter of Governor Jenkins's threatened displacement, "that power is given in the bill for the more efficient government of the rebel States to use or not, at the pleasure of the commanders, the provisional machinery set up without the authority of Congress in the States to which the Reconstruction act applies. . . . If the power of removal does not exist, then it will become necessary to take refuge under that section of the bill which authorizes military commissions." Nobody on the Republican side in politics will dislike these words, especially those of the last sentence, except people who wish to hear worse ones from that quarter. The correspondence also shows in a very pleasant light the friendship which exists between Sheridan and Grant.

Mr. Andrew Jackson Davis gives a very lame reason why "the summer-land" is not in the neighborhood of Mars and Venus—namely, "because the particles composing those planets are sufficient in quality to make it float exactly away in the place where it is," which is, to our mind, an unsatisfactory explanation. It is not much improved by what he added to it immediately afterward: "It was a grand, natural, reasonable, and wholesome emulation, not only of the population of the globe, but of all globes that have given their portion of particles to the formation of that belt." That belt, as we understand it, is the "silver lining within the cloud of planets," which is where the summer-land really is situate. The scenery of that land, Mr. Davis thought, "must be made of contributions of portions of the harmonies of sceneries of all these different planets." Among these selected scenes walk the population of this and other planets, and Mr. Davis says some of the people he met there supposed themselves to be dreaming. Particularly this was the case with one man who in this life had fallen from a high building to the pavement and been killed; the breath having left his body before it touched the ground, so "it seemed to him that before he struck something caught him, and he was rendered unconscious. It required a good deal of conversation with friends who welcomed him to the summer-land before he could be made to believe himself awake and not dreaming."

A new light in Congress has risen, blazed, and set within a week. On Friday Mr. Robinson, of New York, made the most astonishing speech that ever was made in the House of Representatives, and one of the most astonishing that ever was made by an Irishman. We do not know to what or to whom to compare him. His brain seems to consist in equal parts of the Brooklyn *Eagle*, the American eagle, and the sunburst of his native land. For shame's sake the reporters did not send over the wires all that he had said, and some things that they did send are not to be quoted; but thus, they say, he perorated:

"Mr. Robinson closed his remarks by an appeal in favor of humanity, kindness, and charity to the people of the South, and by quoting and adapting the following from Moore:

"O would thou wert near me, my Souther(a)n (*metri gratia*) brother,
I love thee as dear as the son of my mother;
I am lonely and sad since the day that we parted,
My lips have the tone of a maid broken-hearted.
But come; from the future fresh flowers we will gather,
And we'll sing the sweet songs of freedom together."

Mr. Robinson wished to offer an amendment making the provisions of the Military bill to apply to Pennsylvania, Massachusetts, and New Hampshire, in which latter State no Catholic was allowed to hold office. He desired to show that in the draft riots in this city an Irishman died in an attempt to defend the flag of his country; that in a fireman's riot at Philadelphia Protestants spit in the faces of Sisters of Charity; that when sausages ruled supreme he himself had, as a newspaper correspondent, been expelled from the floor of the House; that after Washington, Jefferson, and Jackson, Andrew Johnson would stand as the purest and ablest of American Presidents; that the Impeachment Committee had pried into the secrets of the President's family

circle, and had even examined the scullions of the White House; that at the next Presidential election the Republicans would have to adopt the Democratic candidate. Mr. Stevens, with well-timed liberality, did not insist on moving the previous question, and Mr. Robinson came more or less peaceably to the prosperous conclusion above quoted. Mr. Logan followed Mr. Robinson, laughing at him—like an augur—and before he got done said one or two of those things which so much endear him to the average Western man: "If I had been he who captured Jefferson Davis—and Mr. Greeley might publish it if he liked—there never would have been any trouble in trying Jeff. Davis either by a civil or a military court except such a court as he might organize." He knew why the Democratic party hated him. "It was because he had put more of their friends to the sword than almost any other man of his age in the army;" which is, after all, as tall talking in its way as Mr. Robinson's. Finally, Mr. Stevens earned the gratitude of the country by moving the previous question, and gagging everybody.

Mr. William Lloyd Garrison's reception in London has been cordial enough to encourage the belief that there has been a revival in England of devotion to the anti-slavery cause, or rather the cause of weakness, amongst those most faithful to it. The proceedings, too, at a breakfast given him were enlivened by an incident which gave them almost an international character—Lord Russell's confession that Mr. Adams had convinced him that he was wrong in the view he took of the position and aims of the North in the earlier part of the war. Lord Russell has never been remarkable for either tact or perspicacity, but he has all his life long served good causes with a zeal, marred, it is true, by many indiscretions, but which will still entitle him to a high place amongst reformers. This last confession of his error, late as it is, will do much to wipe out the memory of his blunders. Mr. Vernon Harcourt was also present at the breakfast, and was very complimentary to the United States; but he was always shrewd enough not to pin his faith to the Confederacy.

Mr. Raymond's nomination for the Austrian mission has been rejected, mainly, we presume, because the Senate is still in an ill humor about Mr. Motley, for Mr. Bancroft's political opinions are no better than, if as good as, Mr. Raymond's, and yet Mr. Bancroft has, we are glad to see, been confirmed for Berlin. The latter is, by this time, at his post, but he is pursued by the inexorable Greene, "the grandson," whom the historian vainly flattered himself he had squelched. We are glad to see that Mr. Otterburg's chance of the Mexican mission is small, and that Governor Andrew is talked of for it. There is no country in the world in which we keep a representative at all in which we shall, during the next two or three years, need to be represented by a wiser, clearer, cooler, and better-trained brain, than Mexico. Sending Mr. Otterburg there is little better than a bad joke. *The Jewish Messenger*, we are sorry to see, is distressed by our remarks on this gentleman in a recent number. As *The Messenger* in another part of the same paper extolled Judge Cardozo to the skies as one of the most eminent judicial officers that ever mounted the bench, we are relieved from the necessity of making any reply. Judge Cardozo is the person, we may mention, who declared the Excise law unconstitutional last winter.

The Cable newsman on the other side of the Atlantic, as might have been expected, fell easily, last week, into the trap set by some wag in London, by the publication of a despatch purporting to come from Prince Gortschakoff, and proposing a joint European investigation into the condition of Ireland. The hoax was rather clumsily executed, and probably few people except the Cable newsman were taken in by it. He has apparently not yet got over the effect of the Ascot Races, though his account of the reception of "His Sublime Majesty" the Sultan in London is exceptionally sober. If he continues to be as deeply moved by public ceremonies, however, as he has been lately, we feel satisfied that his nervous system will give way, a result which we should be amongst the first to deplore.

There is a strong impression afloat in Europe that the Bishops who are now collected together in Rome from all parts of the Catholic

world to assist at the canonization of a certain Arboes, a very blood-thirsty Spanish Inquisitor, who was "martyred" by the relative of one of his victims, will be converted before they separate into an Ecumenical Council, representing the visible church, and armed with all its powers. There is nothing within certain wide limits that such a council cannot do, and the particular thing which in this case it is thought likely to be called upon to do, is to declare the Pope infallible, which, in spite of the popular Protestant belief of the contrary, he is not now. Should it do so, the Pope would be in a position such as no human being has ever been in, and the new dignity would probably prove greater than any human being could support, and the Papacy sink under it. But the chances are that the council will not agree, and that, in fact, the bishops may prove on investigation too unreliable to be called into council at all.

There seems to be some difficulty about the surrender of Maximilian's body. The latest rumor is that Juarez will only surrender it under a treaty. If this be true, he probably imagines he can sell it for something, such as a surrender of some of the European debts. It would not be a bad idea to work on the feelings of the foreign creditors in this way, and it would be thoroughly Mexican. Many a barbarian has proposed to pay debts with his sword, but to wipe them out by disposing of the body of a dead enemy would be strikingly original, and would illustrate the march of civilization amongst the "Latin races" on this continent in a simple and touching manner.

The would-be assassin of the Czar has been found guilty, but with "attenuating circumstances," a qualification which French juries are allowed to attach to their verdicts, and thus save the prisoner from capital punishment. There is very little doubt, however, that had the attempt been made on Napoleon, he would have gone to the scaffold. The mitigation is probably due to an unconscious reflection in the mind of the jury of the strong pro-Polish feeling of the French public. The refusal of the Council of Advocates to punish the young men who insulted the Czar at the Palais de Justice was another illustration of it.

The English House of Lords, we suppose by way of answer to the doubts which have been expressed about its vitality, has just been getting up a debate about the Irish Church, on the motion of Lord Russell for a commission of enquiry. The Church was defended by Lord Cairns and the Earl of Derby on the odd ground, that the title of an endowed corporation to its property, as long as the property is used for the purpose prescribed in the endowment, is as indefeasible as that of an individual to his property, and Lord Cairns was uncivil enough to illustrate his argument by mentioning that the Russell family derived a considerable portion of their estate from precisely the same sources as the Irish Church—namely, the confiscated property of the Catholic Church. One of Mr. J. S. Mill's earliest contributions to periodical literature was an argument against this theory, and we believe it has never been answered. The debate in the House of Lords is evidently but the forerunner of more serious attacks in the Commons.

The story that the King of Abyssinia had shut up a batch of Englishmen, and threatened their lives, because Queen Victoria had refused his hand in marriage, which has had some currency here, never had any foundation in fact. He imprisoned them because a letter which he wrote to England, asking for an envoy regularly accredited to him, was allowed to lie for a year and a half in the Foreign Office unanswered. At this he was naturally indignant, although his mode of showing his indignation is open to objection. All attempts to effect the release of the captives have hitherto proved futile, as his majesty—Theodorus is his name—being totally wanting in respect for heralds, whenever anybody is sent to him to negotiate a ransom claps him in jail too; and one of his favorite amusements is giving the prisoners a cudgelling with his own royal hand. The British Government has now, after eighteen months' trial, concluded that negotiation is useless, and has announced its intention of employing Sepoys to bring the monarch to terms. The chances are that when he hears the Sepoys are coming he will kill the prisoners; but then they are certain to die before long if the Sepoys do not come, so that the use of force seems the best road out of the difficulty.

Notes.

LITERARY.

MESSRS. HURD & HOUGHTON have in preparation a volume, by Colonel James F. Meline, entitled "Two Thousand Miles on Horseback," this long way being the road through Kansas, Nebraska, Colorado, New Mexico, to the city of Santa Fé and back again. Colonel Meline is at present with Major-General Pope in Georgia.—Dr. J. G. Holland has just finished the proof-reading on his new poem "Kathrina," which is to be issued by Charles Scribner & Co., and which, we are given to understand, is addressed rather to the literary and critical than to the general public, but which, if it is not an excessively popular book, will be unlike any of Dr. Holland's other works, unless we except his first novel, called "Bay Path," which is not very well known.

—Mr. Bancroft has fresh cause to regret the decease of President Sparks. In January last he thought, and expressed his mind about it, that if Mr. Sparks instead of Mr. Norton and Mr. Lowell had been in charge of *The North American Review* he would not have been reduced to the necessity of defending himself against the attacks of Professor G. W. Greene. The July *North American* will drag him into the arena again, and we do not very well see how, with due regard to the reputation of his history, he can avoid noticing some very plain language which is printed in the last number of *The Historical Magazine*. "He will remember, also," says the writer last referred to, "that on this very subject [the Greene controversy] he possessed information from sources which he recognized as trustworthy in his treatment of Colonel Reed—although they were far less so than in this, since that was hearsay and this direct testimony—yet he has suppressed it when treating of General Greene, without telling a reason for that suppression or even hinting at the existence of the unemployed material." The italics are not ours. We have not space to give even a synopsis of Professor Greene's forcible and clever letter in the July *North American*. We make room, however, for this sample of it, which is not an unfair one. We cannot call it a good-tempered letter, we do not know that such a letter ought to be very good-tempered, but it is quite dignified, and where the professor is moved to charge the historian with falsehood, he does so decorously in the Latin tongue, afterwards, however, translating the sentences. In the passage that we append Mr. Bancroft's words are at the beginning in italics. It should be said that Mr. Bancroft charges General Greene with taking the quartermaster-generalship for the sake of money-getting. The reader will very much doubt if the context, which is given by Mr. Greene, will allow any such meaning to be given to the letter as Mr. Bancroft attributes to it in the words which we quote:

"In one of his letters he frankly confessed that the emoluments expected from the Quartermaster's Department were flattering to his fortune." Here again, says Mr. Greene, "I ask your attention to the context:

"The emoluments expected from the Quartermaster's Department, I freely confess, are flattering to my fortune, but not less humiliating to my military pride. I have as fair pretensions to an honorable command as those who hold them, and while I am drudging in an office from which I shall receive no honor and very few thanks, I am losing an opportunity to do justice to my military character. . . . Nothing but the wretched state that the department was in and the consequent ruin that must follow, added to the general's and the committee of Congress's solicitations, could have procured my consent. It was not with a view to profit, for the general and the committee of Congress well remember that I offered to serve a year (unconnected with the accounts of the department), in the military line, without any additional pay to that I had as major-general."

Whatever may have been Greene's object in taking the office, it certainly is not right to twist this letter into a confession of expecting emoluments from it. We have read, we believe, all that has been written on the one side and the other of the historical controversy which at once sprang up on the appearance of Mr. Bancroft's ninth volume, and while we pretend to nothing like exhaustive knowledge of Revolutionary American history, we think it right to say that our confidence in Mr. Bancroft's veracity, or at any rate his accuracy, is very much shaken.

—The first number of Dr. Wm. A. Hammond's *Quarterly Journal of Psychological Medicine and Medical Jurisprudence* (A. Simpson & Co.) appears this month, and makes a handsome brochure of 160 pages. In the department of original communications, the editor, as was to be expected in a first number, takes the laboring oar, contributing three papers: on "Instinct: its Nature and Seat," "Merlin, and his Influence on the English Character and Literature," and on "Organic Infantile Paralysis." The most noticeable selection, to the unprofessional reader, is that from the

London *Times* and *Medical Gazette*. It is an interesting—whoever follows Hepworth Dixon's authority could not make an accurate—article on "Aberations of the Sexual Instinct," of which the chief examples are derived from America, or, to speak properly, "New America." We fancy it must be from aberration of the classifying instinct that the writer includes in the same series feticide and the agitation of women for political equality with men, which he calls *androgynism*.—This month also appears, after some little delay caused by mechanical difficulties in obtaining peculiar type, Messrs. Townsend & Adams's reprint of the London *Chemical News* and *Journal of Physical Science*, a small quarto of 48 pages, having a very wide range of subjects, and, from this specimen number, apparently recommending itself to a large class of readers outside the arts. There is a vast difference in the subscription prices of this fac-simile and the original, in favor, of course, of the former.

—Of late English books at Scribner, Welford & Co.'s, we notice Professor Charles Kingsley's "Ancien Régime;" Sir James Stephens's "Essays in Ecclesiastical Biography," already well known in this country; Matilda Betham Edwards's "Winter with the Swallows," which is a lively book of travel in Algiers; W. Walkiss Lloyd's "Philosophy, Theology, and Poetry in the Age and Art of Rafael;" "A Visit to some American Schools and Colleges," by Sophia Jex Blake. Miss Blake has written a book which will very likely be of service to her countrymen, though it appears at about the same time with the voluminous and valuable report of Mr. Fraser, who was sent over here to do officially what she did from an interest in the cause of education. As might be expected, she praises the American common-school system and pronounces American colleges inferior to those of Great Britain. Of the ordinary stuff of which travellers' books are made she gives her readers little. It is well enough, we suppose, for her to animadvert on the American fashion of smashing up boiled eggs in a glass, instead of eating them from the shell, though where she saw our countrymen pouring milk into the glassful of eggs we do not know. We have seen many States and cities, and observed somewhat attentively their manners, and nowhere have we seen eggs eaten in the way Miss Blake shudderingly describes. The continual vulgarisms in American conversation, even in the speech of those Americans whom Miss Blake knew to be well educated, were also shocking to her, and she expresses her opinion that the reputation for under-breeding, coarseness, and ignorance which Americans somewhat unjustly have acquired, is in great measure due to their carelessness in this respect. Miss Blake prizes highly the courtesy with which she was received by the managers of the schools which she visited, but excludes from her good books the principals of a young ladies' school at Poughkeepsie, who seem to have made on her mind a more unpleasant impression than could have been made by a simple refusal to show her the school in operation. The Marquis of Lorne's "Trip to the Tropics" is a volume of travels of less account than Miss Blake's. The world has already heard how a lecture by Mr. Emerson, which Lord Lorne heard, struck him as being a string of very obscure brilliants. We believe there is nothing else in his book that will much interest American readers. He found a "Fremont Hotel" in Boston, and he thought the members of the Porcellian Club at Harvard very good fellows. Professor Matthew Arnold's four "Lectures on the Study of Celtic Literature," which were delivered as lectures at Oxford, and published as essays in *The Cornhill Magazine*, are now issued in book form, and will soon, we suppose, be reprinted by Ticknor & Fields. "Fine Art, chiefly Contemporary," by William Michael Rossetti, contains criticisms on Millais, Maddox Brown, Turner, Whistler, and many other painters; on Mr. F. T. Palgrave considered as a critic of art; on Japanese pictures, on modern sculpture, and other kindred topics.

—Messrs. Marcus Ward and Company, of Belfast, Ireland, have for some years been training a large body of men in the art of illumination, inspiring them, so far as may be in this utilitarian age, with the spirit as well as the knowledge of the old monkish artists. It is, of course, not often that work is called for of the kind that was done four or five centuries ago, though now and then some such task is required. The life and miracles of Saint Patrick have, for instance, been beautifully done on vellum for Sir Benjamin Guinness, the great Dublin brewer, who, as our readers have heard, gave out of his own purse a vast sum of money for the rebuilding of Saint Patrick's Cathedral. But, generally, the revivers of this pious art have found it more profitable to seek patronage from noblemen and gentlemen who delight in pedigrees and emblazoned arms, from framers of addresses and promoters of testimonials. The Prince of Wales, among others, and the Earl of Hillsborough have given orders. The work, of which there are a good many specimens at the Paris Exposition, is said to

be very beautiful in color, nearly equalling the work of the illuminators who labored on their knees before chemistry was discovered.

—For the fifteen years previous to last month no play of Victor Hugo's had been enacted on the French stage, an absolute interdict having rested on his whole *répertoire*. The prohibition having been withdrawn, the play of "Hernani" was put upon the stage of the Théâtre Français on the 20th of June. Undoubtedly it is fresh in the memory of the author, who does not forget such things, how, away back in 1830, when Paris was divided into two camps, the romantic and the classic, this same Théâtre Français was the scene of a most violent uproar on the occasion of the very first representation of "Hernani." The Hugolâtres were, however, successful in the contest, and the play became a standard one. The scene at its resurrection would have still more delighted the author than the scene at its birth. There was so much applause that the spectators were hardly to be called an audience, for but little that was said on the stage could be heard, and the representation was almost reduced to a pantomime. Everybody applauded. The friends of "the proscribed," of course, were wild. This imposed on the official world also the necessity of becoming frantic, for evidently it would never do to allow the return of M. Hugo to the stage to wear the appearance of a triumph of the peculiar political opinions which he entertains. For once the gifted author would have been satisfied with the fume of incense, and it seems quite a pity that he could not be present to snuff it up. For that matter, he might have been present had he liked. It is told of him, in the scandalizing way which the French carry to perfection, that he is quite often to be seen in this or that Continental town, affecting extreme mystery, and transparently disguised, as if tyrants were hanging about all the railway stations seeking his life-blood. But he was included in the general amnesty of 1859, and there is nothing to prevent his return to Paris.

—The present state of geology has lately been reviewed by Professor Bernard von Cotta, of the Mining Academy of Freiberg, Saxony, in a volume entitled "Die Geologie der Gegenwart" (Geology of the Present Time). The book is written from the vulcanistic point of view, and, after an introduction on the history of geology, it treats all geological questions of the day in well written essays, two of which were translated into English under the title of "Geology and History," and published in London. In chapter vii., "Geology and Darwin," Professor von Cotta attempts to prove that the principle of Darwin's theory of species may well be applied to geology, and that, *vice versa*, geology goes to prove its correctness in general. In chapter x., "Cold Periods and Effects of Glaciers," the author says that the ice-period of Europe and North America coincided, but that the boulders of South America were transported by glaciers of an earlier or a later ice-period. The cause of the ice-period Herr von Cotta agrees with James Croll and Sir Charles Lyell in attributing to the alterations of the eccentricity of the ecliptic. In the same chapter he combats the theory that glaciers could produce valleys or the excavation of lakes. Altogether the work is well worth reading, and the reading of it is facilitated by its being printed with Latin type.—Darwin's theory of the origin of species has been hailed as a new fundamental principle by zoölogists more generally than by students of the vegetable kingdom. Especially was this the case in Germany, where, shortly before the publication of Darwin's book, Virchow in his "Cellular Pathology" had prepared the way by deriving the origin and substance of all organisms from one primitive cell, and all diseases from its alterations. Goethe by his "Metamorphosis of Plants" (1790) had already pronounced views similar to those of Darwin, without, however, in the then state of botany being able to erect them into laws or principles. Following Darwin's theory, the attempt has now been made by Professor Ernest Haeckel, of the university at Jena, to bring the morphology of organisms into a system by his work, "Generelle Morphologie der Organismen" (Berlin, 1866 and 1867; Vols. I. and II.) The first volume contains the general anatomy of organisms, the second volume the history of the development of organisms, with eight genealogical plates illustrating the beginning of the original cell, "its progress to *Planta protista* and hence to *Animalia*." The author is an anatomist, and the portions of the work referring to botany are consequently not so carefully treated by him as the zoölogical part of his work.—A valuable addition to chemical literature is Mulder's "Chemie der austrocknenden Oele, ihre Bereitung und ihre technische Anwendung" (Chemistry of Siccating Oils, their fabrication and use in the arts; translated from the Dutch by J. Müller, Berlin, 1867). The chemical relations and drying capacities of linseed oil are in this book compared with those of other oils. The principal product of each drying oil is *linoxyn*, which is durable if mixed with inorganic substances. If mixed with organic matter, like *carmine acid* (from cochineal), or with *alizarine* or *purpurine* (from mad-

der), the color does not keep, and Mr. Mulder therefore warns artists who would transmit their pictures to posterity to abstain from the use of carmine and madder lacs.—A "Scientific Catalogue, or Bibliographical Guide to the Literature of the Sciences," containing the more important publications of Europe and the United States, has been published by L. W. Schmidt, 24 Barclay Street, New York. This catalogue, though chiefly indicating the publications of the last ten years, reaches with regard to standard works as far back as the beginning of this century. It is scientifically arranged, and a table of authors is added at the end containing 1,300 names many of which appear several times, with the numbers of pages referred to, a feature which facilitates the use of the guide and gives it a more than ephemeral value.

YOUMANS'S MODERN CULTURE.*

A DEBT of gratitude is due to Dr. Youmans for this very entertaining and instructive volume. It meets a serious want in the popular literature of our time. We have for some time sorely needed a book in which the subject of education should be philosophically discussed. We have needed a book in which the claims which divers branches of study rightfully have upon our attention should be fairly and lucidly set forth. In the present volume the claims of scientific studies—a very important item in education—are ably, not to say powerfully, presented. The idea of collecting the opinions of various great writers, each an authority in his own province, upon this most weighty subject, was a happy one. As Dr. Youmans rightly says (Pref. p. vii.): "Although the reader may miss in this volume the connection and coherency of a systematic treatise on the subject by a single writer, and even note some minor points of disagreement, yet he will find that each statement is a section of a comprehensive and essentially harmonious argument which presents an attractive variety of treatment while the stamp of various and powerful minds, each speaking upon the subject with which he is best acquainted, must give the discussion far greater authority than the work of any one man, no matter how able, could possibly possess."

The model discussion of the book is Professor Henfrey's on the "Study of Botany." Liebig's essay on the "Development of Scientific Ideas" contains much fresh and vigorous thought. Tyndall's discourse on the "Study of Physics" is also greatly to be admired for its clear and consecutive reasoning and its grand and stirring spirit. Dr. Whewell's remarks on the "Educational History of Science" are sound and valuable, but rather insipid, like most of that excellent man's writings. The extracts quoted from Dr. Draper, Lord Macaulay, and Mr. Goldwin Smith possess little or no merit; but the articles contributed by Dr. Youmans himself are full of interest. The introductory remarks on "Mental Discipline in Education" may especially be noted as among the best things recently said on the subject of liberal education. Except Mr. Mill's superb address at St. Andrews, we know of nothing abler, nothing more powerfully reasoned or more to the point than this introductory essay by Dr. Youmans.

Dr. Youmans begins by pointing out and deploring the defects of the present traditional system of classical education. Inherited from the Middle Ages, shaped in accordance with a theory of the universe which has long been exploded, it has, he says, little or no fitness to meet the demands of our own time. It is of little use in training our reasoning powers, in disciplining our judgment, or in teaching us to estimate correctly the evidence for and against any given proposition. It disciplines nothing but our memory, and that it does in the most irrational and cumbrous way, bringing before us isolated facts in utter disregard of the laws of association. It diverts us from contemplating the great interests of the present time, and brings before us the affairs of a past which we never become able to appreciate, and with which we have little serious concern. We spend seven or eight years in acquiring an imperfect reading knowledge of two dead languages, and at the end of that time we have not only got no available knowledge of the history of ancient times and the spirit of ancient literature, but we remain in utter ignorance of modern history, of political economy, of physiology, and of physics.

There is, unfortunately, altogether too much truth in this view of the case. There is no doubt that our classical education engrosses too much time, and that it leaves us too shamefully ignorant even of the subjects with which it professes to make us acquainted. Indeed, our scientific education, as carried on under the present university system, is not much better.

* "The Culture demanded by Modern Life: a Series of Addresses and Arguments on the Claims of Scientific Education. By Professors Tyndall, Henfrey, Huxley, Paget, Whewell, Faraday, Liebig, Draper, De Morgan; Drs. Barnard, Hodgson, Carpenter, Hooker, Acland, Forbes, Herbert Spencer, Sir John Herschel, Sir Charles Lyell, Dr. Seguin, Mr. Mill; with an Introduction on Mental Discipline in Education, by E. L. Youmans." New York: D. Appleton & Co. 1867.

We take up a book on physics, and are told that the Newtonian theory is still one of the great rival theories of light, although that theory was utterly overthrown at the beginning of the present century. We take up a book on astronomy, and are told that the earth is 95,000,000 miles distant from the sun, although the researches of M. Foucault have shown that the distance is only 91,000,000. We take up a book on physiology, and read about a "vital principle which suspends natural laws," although every competent physiologist well knows that any such "principle" is as much a distorted figment of the fancy as the basilisks which in old times were supposed to haunt secluded cellars. We hear grave lectures on psychology, in which the antiquated systems of Locke or Kant are laboriously expounded, while of the recent prodigious innovations made by writers like Bain and Spencer we get not the slightest hint. So in history we are taught as if Mommsen and Grote had never written. In philology we are no better off. The same tense is called by one name in Latin, by another in Greek, and by yet another in French, to our signal confusion and discomfiture. Grimm's magnificent researches, throwing light upon the whole structure of language, and presenting the history of human thought in an entirely new phase, are utterly non-existent to the mind of the student. He pursues the even tenor of his way in blissful ignorance of Sir G. C. Lewis, and sees no absurdity in the mythological theories of Euhemerus.

Now, it seems to us that the reform which is most urgently needed in our system of liberal education consists not in the substitution of one branch of studies for another as much as in the more liberal, rational, and intelligent pursuit of all branches. Whether we study antiquity in Felton's "Ancient and Modern Greece" or science in Cooke's "Chemical Physics," we are equally wasting our time over profitless and ill-digested details. But, on the other hand, in studying Grote's "Plato" or Grove's "Correlation of Physical Forces," we are truly educating ourselves; we are not only gaining priceless information, but acquiring mental discipline—deftness in the use of scientific methods of research. It is a grave error to suppose that fairness of mind, accuracy of judgment, or shrewdness of perception are to be secured by abandoning one class of studies for another. In the main, these things belong as much to one kind of research as to another kind. The narrowness and torpidity—the "Kronian" characteristics (to use an Aristophanic word)—of classically educated men are due far more to the irrational method in which they have pursued their studies than to those studies themselves. Let the student really fathom who Julius Cæsar was, what he thought, what he did, wherein he differed from Marcus Cato or another, why his policy succeeded, and what its effects have been upon all human generations down to our time—let him duly fathom all this, and he will have gone far toward getting as good a political education as a man needs to have. Let him, again, justly estimate the value of ancient chronology; let him, for instance, intelligently appreciate the fact that much of Bunsen's and Lepsius's Egyptology is but a tissue of air-woven fables, and he will be as little likely to surrender himself to any current delusion as the man who has studied astronomy or chemistry. The trouble is, that our scheme of classical education does not provide for any adequate knowledge even of classical subjects. Its energies are entirely devoted during seven or eight years to the imperfect acquirement of two languages which ought to be thoroughly mastered in three or four. No time is left for anything else. We read Aristophanes, and never suspect his divine, soul-stirring humor. We read Demosthenes, and remain ignorant of Athenian politics. Depend upon it, if we were taught these things differently, if we were to study the classics so that we should recognize Sulla or Pericles on meeting them, we should less frequently be heard to complain of the uselessness of our "college lumber."

The claims of physical science we not only admit, but maintain with all our heart. We have no sympathy with those who look askance upon scientific studies, and pronounce them a mere spending of the time upon curious details. These know not of that concerning which they speak. Nothing can be more atrociously unjust than some of Professor Bowen's remarks in his reply to Dr. Bigelow's pamphlet on classical and utilitarian studies. Not content with defending, by some very able arguments, the real claims which the classics have upon our attention, Professor Bowen thinks his case is incomplete until he has gone on and proved, or rather asserted, that science has no value. It gives us an Atlantic telegraph and a few new medicines, and enables us to have our photographs taken. But what good does that do us? A vast amount, most certainly. To question the advantages of rapid communication is hardly the part of a political economist. Not an improvement is made by science in the industrial arts but helps us to live well and to fulfil more accurately the great objects of our existence. Nor does the chief value of science lie here in its utilitarian, but rather in its philosophical, function. Philosophy no longer rests contented with quiet

introspection, but sallies forth to the conquest of the universe. Not one of her theories or her methods but has been metamorphosed under the influence of scientific facts. All these we must know if we would keep up with the knowledge of our times. We must know the new chemical theories, the latest researches on heat, the last word about the origin of species, or all at once we shall find ourselves deprived of some most essential fact when we come to piece together our theory of things. Logically, moreover, our scientific studies are most valuable. They impart to us skill in classification, in terminology, and in the use of hypotheses, accuracy in observation and skill in experiment. They beget in us a wholesome scepticism concerning the all-sufficiency of our mental powers, and show us that some things can be done while others cannot, and teach us that there are such things as laws or uniformities of succession in nature which must not, cannot, under any circumstances, be disregarded with impunity. They nourish in us a religious state of mind, inviting us to approach nature and life with trust and not with fear. But more need not be said. We need do no more in behalf of the claims of science than refer to Dr. Youmans's book, where nearly all that can be urged on the subject is most forcibly urged. For our own part, while recognizing most of what is said in the book as the expression of our own ideas and opinions, we still retain an intense feeling of the indispensable value of the classics. Believing, as Mr. Mill does, that there is no reason, except the stupidity of instructors, why classics and the sciences should not both be taught, we hold that they should both be taught. Our earnest recognition of the claims of the one should never blind us to the claims of the other. We are surprised at one little remark in Dr. Youmans's introduction. Having quoted Mr. Mill's address in behalf of scientific studies, he thinks it proper to add that the same vigorous discourse contains a strong argument for the classics. But while, says Mr. Youmans, "Mr. Mill urges the importance of scientific studies for all, an examination of his argument for the classics will show that it is applicable only to those who, like himself, are professional scholars, and devote their lives to philological, historical, or critical studies." An examination of Mr. Mill's argument for the classics will, we believe, show that it is as universally applicable as his argument for the sciences. He does not bring forward a single reason why the classics should be studied which does not fit the case of the dry-goods merchant as well as the case of the college professor. Nowhere in his address does he faintly intimate that he is not putting one class of studies upon the same footing as the other. If Mr. Mill had circumscribed the sphere of classical studies in this singular way, we, believing with Comte, that no man is completely educated unless he can run back through all time as well as run about through all space, should straightway throw down to him the gauntlet of argument. But as Mr. Mill has done no such thing, and we have already filled space enough, we must close by inviting every one interested in the subject of education to read Dr. Youmans's book and Mr. Mill's after it, if his curiosity tempt him. He will find in Mr. Mill's book the powerful argument for retrospective studies which we Americans, above every other people, need to have forcibly presented to us, and the absence of which from the work of Dr. Youmans is, in our opinion, its only defect.

THE COLLEGE, THE MARKET, AND THE COURT.*

MRS. DALL's part in the movement for enfranchising women in this country and elsewhere is pretty well known to the public. Her "special work," to use her own language, is that of "collecting and observing facts," and though her commission issues from herself, no one has yet appeared to contest her right or her ability to execute it. A cultivated mind, wide reading, good social position, and the necessary moral courage have made her one of the best advocates of the claims of her sex. Perhaps a little too anxious to verify her own credentials, as she exhorts other women to do, and hence incurring the charge of pedantry or of egotism (a blessed if inglorious gift)—certainly too much given to praising her friends and living public characters, patronizing them, it almost seems, with epithets like "our dear" such-a-one and "saintly" so-and-so—these and other weaknesses she may unconsciously display, but she never lends herself to the arts of the demagogue.

She is unequivocally in favor of bestowing suffrage upon woman (*restoring it, she would say, in many instances*), but the argument elaborated in the three books of this volume does not begin with the ballot-box.

"Mr. Phillips," she says, "plants himself upon the right of suffrage, and goes back to secure education and free labor, for state reasons. He has every right to do it; but, on the other hand, *see* may rest upon our un-

* "The College, the Market, and the Court; or, Woman's Relation to Education, Labor, and Law." By Caroline H. Dall. Boston: Lee & Shepard. 1867. Pp. xxiv., 499.

doubted right to education, and go *forward*, with safe, strong steps, to claim the right of suffrage."

And, in another place:

"Education must, in time, earn independence for most women. Independence, taxed and made a citizen of, will insist, in the course of years, upon its suffrage; but whoso will help to reverse the process, and grant suffrage, so that woman may herself indicate what education she wishes to receive, and what labor she wishes to perform, will speed the process by scores of years."

In fact, there is no escape from Mary Wollstonecraft's alternative, "that women should either be shut up, like Eastern princesses, or educated in such a manner as to think and act for themselves." And if any one answers Mr. Higginson's question—"Ought women to learn the alphabet?"—in the affirmative, he must show why they must regulate their education with respect to their husbands, and not to their immortal selves, in whom the same faculties and a like understanding point to the same perfectibility as the law of their being, and the same responsibility for the use of their talents. Mrs. Dall is entirely right in affirming "that the duty woman owes the state is a *moral duty*," and so is that she owes to society and to herself in asserting an equality of rights and privileges. With her usual good sense the author meets the common objection "that there is no such thing as any abstract right to vote."

"We reply," she says, "that in this particular discussion we don't care about *abstract rights*—what we want is our *own share* of the tangible acknowledged right which human governments confer. If, in England, this right depends on a property qualification, then we claim that there the property qualification shall endow woman as well as man with the right of suffrage. If, in America, it depends upon an alienable right to life, liberty, and the pursuit of happiness, then we demand that our Government recognize woman as so endowed, and receive her vote."

Mrs. Dall has used the threefold division of her subject for a more convenient grouping of the facts which go to prove that women have already achieved much, in a great variety of occupations, which affords presumptive evidence of their ability to compete with men in almost every department when once the fetters of custom, tradition, and statute are removed. It is unnecessary for us, therefore, either to report these in detail or to examine the logic of the reasoning which they are made to illustrate. We will only say that the reader must be struck with the scope of the facts here gathered, and favorably impressed by the author's industry and extent of knowledge. Further, she declares that the best brains make the best housekeepers, is at pains to cite remarkable examples of this truth, and would have men equally with women learn and practise the use of the needle. In her strictures on the classics for what they have contributed to the proverbial depreciation of women, and for the impurity which they shelter for those who consult them, we recognize much that is just, and it is all suggestive. Suggestive, indeed, is the most comprehensive praise we can render to the book as a whole, and we would that the daughters and wives of the wealthy would improve the opportunities for usefulness which she so forcibly points out. Let not "the young girls in Beacon Street" shrink from having "something to do" because Mrs. Dall addresses them somewhat like a dressmaker who turns over her cut-out patterns to her apprentices, saying:

"I offer them the establishment of a Training School for Servants, of a public but self-supporting Laundry, of a Ready-made Clothes-room, and a Knitting Factory; all simple matters, entirely within their control, if they would but believe it."

Where much information has to be taken at second-hand, perfect accuracy is not to be expected. To begin with a trifle, Mrs. Dall errs in saying of Madame de Krudener (p. 447) that "she spoke only in French" when she preached, whereas it should read that she could not speak Russian although a native, and hence could not affect the masses by her doctrines. As the wife of a diplomatist at Venice and at Copenhagen, it is probable she was conversant with both Italian and Danish; and her last preaching while in the Crimea was partly in German. The late Dr. Beecher (to take a long skip) is put, we regret to say, in too favorable a light in narrating the Lane Seminary controversy. His quoted words to the future founders of Oberlin are: "You are right; but we are too weak to hold Lane Seminary on anti-slavery principles. Go and make it possible for us." His real words (in private) are reported to have been, and probably correctly: "Go on, boys, and roll the car up to the top of the hill, and then I'll get on, and shout as loud as any of you."

It is no harm that two of the three books of this handsome volume have appeared singly before. The appendix, of which the facts are brought down to the day of publication, is replete with instruction and interest, and we may specify among its contents the descriptions of the chief colleges for

women or for men and women, of which Oberlin was the pioneer. We congratulate the author, the publishers, and the printer of this work, and wish it a profitable circulation, in all senses of the word.

THE NORTH AMERICAN REVIEW FOR JULY.

THE *July North American* is predominantly literary; Mr. Lowell treats of Rousseau, Mr. Norton of Longfellow's Dante, and Professor Whitney has a long article on the subject upon which he is an authority. Of the nine articles in this number only three are on politico-social subjects—"The Labor Crisis," "Serfdom and Emancipation Laws in Russia," and "The Judiciary of New York."

We do not know how the minds of members of the State Convention are constituted, and about getting from that body any rescue from the municipal tyranny under which this city is suffering we are not very sanguine, but we indulge a hope that so far as concerns a purification of the judiciary the writer of the article last named has told enough. There is no doubt that the facts made known in his thorough exposure are to some extent disgraceful not only to the city, but to the State, and even to the nation; and although obvious reasons forbade it, we wish it had been possible for the writer to pillory our judicial robbers and ruffians by giving the world their names. As to the truth of the facts set down in the article, the whole bar of New York city are witnesses that only a small part of the half has yet been told. In "Serfdom and Emancipation Laws in Russia" Mr. W. C. Gannett has gathered up a useful mass of information in regard to the great measure that has signalized the reign of Alexander Second. Of the practical working of emancipation he is hardly able to tell us anything as yet, and of the practical working of the system of serfdom he tells us little—a people that has just freed four millions of its own slaves is not, perhaps, in need of much information on that head—but after a brief survey of the history of Russian slavery, he puts into an intelligible form the official story of its destruction, and an account of the system that has been substituted for it. This latter would be of general interest, but it is too long for quotation and to condense it would be hard. Mr. Gannett sums up the matter as follows:

"Even the superstructure is not so much to be rebuilt as to be converted to new uses. The peasants are freed, and their future life and prosperity ensured by a single act. The government simply steps between the owner and the owned, and says to the one: 'Remain as you are; your serf represented to you the yearly value of his obrok or service, minus the value of the land he used for his support. He shall still represent to you nearly the same worth. But you must resign two things—first, your control of his person; second, your control of that land which he actually needs.' It turns to the serf and says: 'Remain where you are. You have now no master but the law. Keep your land also; none shall take it from you. But you must pay a rent to the old landlord, about as much money or labor as you formerly gave him. Should you prefer, however, you may buy your house whenever you like; and your lot also, as soon as the 'Baron' is willing. If without money, the government will help you; in this case you will be tenants of the crown, and your children will, in the course of time, become full proprietors.'"

Our own simpler plan of giving the newly-freed slave a vote and letting him acquire his own land is, like the Russian system, in its infancy. Mr. Gannett is somewhat familiar with the old and the new peculiar institutions of both countries, and we hope that five years from now he may be able in another article to give favorable accounts of both.

The first article in the review is on the various theories of "The Origin of the Italian Language," the writer arguing for the opinion of Cesare Cantù, "that Italian is only the naturally modified speech of ancient Latium, so that the law of continuity, established by Leibnitz in physics, has been verified in that language; that no solution of continuity was produced by sudden revolutions, but that successive evolutions reduced the spoken Latin to the modern dialect—evolutions conformable to the usual methods by which the human speech creates, wears out, transforms speech, and therefore similar to the organic processes of other languages." This theory excludes that one which makes the Italian simply the Latin barbarized, changed lexically and grammatically by the speech of the northern invaders of Italy; and it excludes that other one, that the present language of the peninsula is the Latin transformed by the indigenous dialects of the provinces into which it was carried by conquest. The writer's style is not captivating, but his presentation of Cantù's reasoning is, on the whole, well done, and his own additions to Cantù's proofs seem to be of value and to show acuteness. To speak of a small matter, we think him mistaken in citing the use by the English of Pennsylvania of the compound *through-out* as an example of the influence on their speech of the speech of their

German neighbors. But we have no better reason for thinking so than that we have heard the word in question commonly used by English people who had never seen Pennsylvania, perhaps never heard of it, and had probably never been in communication with people who knew that State. It is common in the British provinces and in the north of England and Ireland.

Mr. Henry James's "Ontology of Swedenborg" gives us once again the leading idea of Mr. James's "Substance and Shadow," an idea of Swedenborg's in which, if we understand it, the life of the creature is, as some have said, represented as a piece of loving *finesse* on God's part. It is a pity, we think, that the rush of Mr. James's style holds the reader, unless he struggles hard, a little above the sense. Vivid, eloquent, and energetic as it is, it seems like an unfortunate style for a metaphysician—even for a preacher of metaphysics not a fortunate style.

Professor Whitney, after a glance at the scheme of genetic classification of languages so far as comparative philologists have established it, proceeds to enquire whether linguistic science can ever assert the non-existence of an historical tie through all human language and therefore can prove that Adam and Eve could not have been the first parents of all the living? For such a purpose linguistic science is perfectly useless, Professor Whitney thinks, and, giving his reasons at some length, he reaches a general conclusion which he regards as incontrovertibly established; it is this:

"If the tribes of men are of different parentage, their languages could not be expected to be more unlike than they in fact are; while, on the other hand, if all mankind are of one blood, their tongues need not be more alike than we find them to be."

There is occasionally in Professor Whitney's writing a quiet, apparently unintended, sarcastic stroke that is not at all an unpleasant thing amid the comparative philology. For example, he remarks on the false analogies between discordant languages which some etymologists have thought they had discovered—"seeming indications of relationship which a little historical knowledge, when it is to be had, at once shows to be delusive."

Mr. Norton in his review of Mr. Longfellow's "Translation of the Divine Comedy" begins with some remarks on the opposing schools of translation, giving his voice for that which he prefers to call the realistic rather than, as it is oftenest called, the literal. Mr. Matthew Arnold's direction to the translator—that he should aim to reproduce on the intelligent scholar the general effect of the work he is translating—Mr. Norton finds fault with as a rule too vague. He remarks that the effect of a great poem depends in great measure on qualities which the translator cannot transfer. It can no more be transferred from one language to another, this effect, than the effect of a great picture can be produced by the best engraving. And it is to be remembered that a poem is not simply an abstract production of a pure poetic spirit, but it marks a stage in human progress, it has historic relations, its character is not less historic than poetic, its deepest interest pertains to it not as an isolated effort of human genius. We desire, then, to have the great works of other ages exactly as they are; the realistic method of translation far better than the literal method gratifies this desire, though it is true that it produces not so popular poems, each age as represented by the mass of readers having a natural fondness for the things of its own. Mr. Norton then compares Mr. Longfellow's with Mr. Rossetti's version, which till Mr. Longfellow's appeared was the best translation made on the realistic theory, and therefore the best of all previous translations. Mr. Norton very easily makes out a case in favor of Mr. Longfellow. Then we have given us some noble specimens of the great poem in its English dress, specimens without one of the not uncommon small deformities.

Mr. Lowell's article on "Rousseau and the Sentimentalists" is an exceedingly brilliant one, and, considered as a study of the sentimental character, it seems to us profoundly true. But as a presentation of the character of the man Rousseau, we think it not exhaustive. The reader, of course, wishes the article twice as long, but he feels it not wholly in his own interest, but in Rousseau's as well. Rousseau was a sentimentalist, and carried sentimentalism to insanity; but not only before Europe, but alone with himself, he was more than a sentimentalist. All of which, of course, Mr. Lowell admits; indeed, we do not know where to find more just or kind things said of Rousseau than are said here; but still this essay, in order to take rank with the "Lessing" and "Thoreau," will, we think, have to be filled fuller with the subject of it.

The "Critical Notices" are of course good, but certainly not too light. Master Swinburne gets a very neat feruling, however; and at the end of the reviews Professor Greene pays his attentions to Mr. Bancroft in a way that makes Swinburne's correction seem a succession of soft love-pats.

THE AMERICAN LAW REVIEW.

WE are glad to see evidence of the prosperity of this valuable review, which is decidedly the best periodical now or for some years past published for the benefit of the legal profession. We have spoken in commendatory terms of each successive issue, and take pleasure in saying that the July number bears marks of faithful labor on the part of the editors, and of care and taste on the part of the printers.

But this number being the last of the volume, it is an appropriate time to make some criticisms not altogether laudatory, but animated by a sincere interest in the permanent success of the enterprise, and which we have forbore to make while there was danger of hindering that success.

It certainly seems to us that the leading articles of *The Review* are not its strong point, and that they are not improving in quality. There have been nineteen of these articles, of which only nine have been upon what a lawyer calls *practical* subjects; and of these nine only one (the article on "Delivery," April, 1867) is useful to a majority of the bar, while that one is not very well written. Now, we are far from thinking that all articles should be strictly practical, or from expecting that all can be well written. The discussion of abstract questions and of propositions for reform is an important part of the sphere of a legal magazine. But one article out of nineteen is clearly too small a proportion for information of immediate practical value. Again, no single article, if we remember rightly, has been exhaustive of its subject, or could be depended upon as reviewing all the cases, or presenting a complete view of the matter in hand. Such a merit we should not expect of all or most of the articles, but we have a right to look for it in some. Indeed for practical business use an incomplete article is almost worse than worthless, since it invites a reliance which it will not justify. A law-book may be incomplete in respect of the number of subjects treated, yet complete in its treatment of every subject actually discussed, and therefore valuable though faulty. But a mere article, being necessarily confined to a minute subdivision of the law, has especial need of absolute completeness after its kind.

The digest of State reports is prepared, as it seems to us, on a defective principle. It is confessedly a *selection* of cases. On what theory shall the selection be made? We should say, most certainly, if *all* the cases cannot be given, that the selection should be one of subjects and not of cases; that every decision under a given head should be cited whether it seemed interesting or not. The matter for publication may easily be narrowed by selecting points on a few leading subjects only, such as bills, carrier, trust, negligence, partnership, and the like, if space cannot be afforded for all.

The July number opens with an article upon the liability of ship-owners, upon which much pains has been bestowed; but the subject is one in which only a few lawyers are interested. The right of a bankrupt to continue suits commenced by him before his bankruptcy constitutes the subject of the next article, though it purports to review a broader field. The article on "Seals" is confessedly a mere patchwork, entertaining but not thorough. The article on "Government Claims," though not practical, is interesting, and contains some instructive information. The miscellaneous part of *The Review*—the digests, book notices, and summary of events—are good and useful. We are pleased to notice the freedom and candor of the book notices.

The article on "Modern Reform in Pleading" deserves a special notice. It is short, shallow, and supercilious; written by some one who knows little or nothing of his subject, and whose veneration for the Middle Ages has blinded him to the facts of his own time. The article is intended as an attack upon the system of pleading introduced by the New York Code of Procedure. That system as it actually exists is undoubtedly defective, simply because there have always been enough lawyers opposed to it upon the bench and in the Legislature, to misconstrue it in the former place, and to defeat all efforts for its correction in the other. For six years the original framer of the Code has vainly striven to secure legislative sanction for a set of forms as models for pleading, which represent exactly what the Code contemplates. But the perfection of the system is precisely what the old lawyers do not want and will not have. Nevertheless, in spite of all obstacles, the general system of pleading actually in existence in this State leads to more definite issues than that of any State retaining the common-law practice—if indeed there is any State which retains that practice in its palmy state of technicalities. In England and Ireland it has long been thrown overboard, and a system of pleading adopted both at law and in equity in almost exact conformity to the spirit of the New York Code, and, being administered by able men in good faith, the English system is more in accordance with the real law of New York than the system actually in existence here. The article vamps a quotation from Judge Gould which we have seen a good many times, showing that the

Code has actually confused the distinguished jurists of Texas and Arkansas, regions where, as we all know, the height of human wisdom has always been found upon the bench, and no confusion was ever known before the days of the Code. The authority of Judge Gould upon questions involving confusion of ideas will not be doubted by any one who is familiar with his writings. But we advise the editors of *The Law Review*, if they really mean to commence war upon the reforms which have swept the old practice into oblivion both in America and in England, to have the aid of some one who knows the facts of the case, who can avoid egregious blunders, and can bring a little logic and common sense to bear upon the subject. The only difficulty we apprehend in the way of their doing so is that no such person can be found who, if honest and candid, will maintain the vital proposition of the article to which we have thus referred.

We believe that *The Law Review* will speedily outgrow the defects and errors upon which we have commented, and hope to be able in our next notice to give it our unqualified commendation.

Die Insel Creta unter der ottomanischen Verwaltung. Von "Elpis Melena." (Vienna. 1867. New York: L. W. Schmidt.)—The author of this pamphlet is a distinguished literary lady of Germany, who, under the above assumed name, has already published several pamphlets on Greece. She now undertakes to narrate the origin and causes of the present rising of the Cretes against the Ottoman oppression. The population of Crete she numbers at about 300,000, of which 220,000 belong to the orthodox Greek Catholic Church, and the rest to Islam. The prime cause of the revolution consists in the *mekheme*, the only tribunal recognized by the Ottoman law in civil and religious matters. It is presided over by the *cadis* and the *mollah*, and applies the rules of the Koran to all cases submitted to it. This had lately been wielded by Mustapha Pasha with a pressure unheard of before. The *mollah*, the president of the *cadis*, is guardian and administrator of all minors, judge in all questions of inheritance, the only notary public through whom the Christians can execute valid bills of sale, deeds, bonds, and contracts. He receives five per cent. of the value of everything submitted to his decision or his signature. As the Mohammedan law imposes the cost of lawsuits on the defendant when he wins, he is exposed to endless chicanery and expenses, for his adversary may, if he choose, again bring the same charge against him, the *mollah* pocketing for the second time five per cent. and so on, besides which he makes the most extortionate charges, such as *tetale* (summons fee), *calente* (entrance money), *room* (entertaining fee), and a number of others. The *mollah* and his subordinates, by a loose interpretation of the Koran, have the law entirely in their own hands, and are especially corrupt in the exercise of their power in cases of inheritance.

The second of the many causes which forced the Cretans to take up arms was the practice of farming out the taxes of the island. When Crete passed, in 1841, from the possession of the Viceroy of Egypt into that of the Porte, the tithe was reduced from one-seventh to one-tenth. But it was not long before a change for the worse took place. Mustapha Pasha leased from the Porte the collection of taxes—customs duties not excepted—and then in turn farmed out the collection to the highest bidders, making them all necessary concessions to facilitate their fulfilling their obligations towards him. Before the farmer could remove the harvest from his field, he was obliged first to hand over to the tax-collector the portion due the latter, who then kept him waiting, in order to screw out, as the price of his permission to let the harvest be taken away, a much larger assessment than really was due. Or, the farmers being legally compelled to convey the tithe a distance of three or four days' journey, if required, the collectors demanded an extra charge in all cases where they did not demand the transport of the tithe. Where the harvest could not be collected at one time—as with olives—the tax-collector fixed the average amount of the harvest and the proportion which the farmer had to pay, in which cases it often happened that the farmer was hardly able, after having sold the proceeds of his fields, to pay even the tithe fixed by the collector. Besides this oppressive tax there exists a military tax, levied upon all persons, even widows and orphans, the amount being fixed according to the pleasure of the collectors.

These were some of the principal abuses, the abolition of which—in a petition of thirty delegates, elected by the people of Crete, in April, 1866—was asked from the Porte. The answer was a threat that if the delegates did not at once disperse and retire to their homes they would be compelled by force of arms. The representatives of Crete then, on July 20, 1866, addressed a manifesto to the foreign consuls, and began hostilities, the result of which is still undecided. Under a liberal government, the undeveloped resources of the island would undoubtedly present a widely different aspect from what they do at present. The exports of produce in 1858, the date of

the latest information which could be obtained, amounted to 15,373,000 francs. The imports in 1858 consisted of corn, cloth, dry-goods, fancy goods, iron, tobacco, hardware, and other manufactures, and were chiefly from Turkey (9,995,000 francs), Greece (5,132,000), Austria (1,505,000), France (200,000), England (193,000), Naples (110,000). With the exception of a few foreign and Greek merchants, the whole Cretan industry and commerce is in the hands of Mussulmans, the agriculture in those of Christians.

England im Reformationszeitalter. Vier Vorträge von Wilhelm Maurenbrecher. (Düsseldorf: Julius Buddeus. 1866.)—The sixteenth century is to Englishmen and Americans of our day one of the most interesting and most instructive periods of all history. Between the year 1509, in which Henry VIII. ascended the throne, and the year 1603, in which Elizabeth died, the foundations of the English church and state were laid. The Great Britain of to-day is both politically and ecclesiastically the work of the Tudor dynasty. It is this formative epoch which Herr Maurenbrecher treats in a series of four lectures, originally delivered in the university-city of Bonn, and afterwards revised and published with annotations, in which he briefly indicates his authorities wherever he deviates from current opinions or touches upon controversial questions. The author has evidently made a thorough study of original sources and contemporary documents, and carries into all his investigations the true spirit of historical criticism. His book is not merely compiled and condensed from more voluminous chronicles, but rests upon a wholly independent basis of research. In his lecture on Henry VIII., he sets forth in a very clear light the connection between that monarch's matrimonial vicissitudes and the changes in Wolsey's European policy. The Spanish marriage had been the result and expression of the Spanish alliance. The famous words of Louis XIV., *L'état, c'est moi*, were at that time the utterance of a literal fact. The monarch was the whole state, and consequently his personal and domestic affairs assumed an immense political importance. It is a serious defect of Froude's "History of England" that he does not make this relation sufficiently prominent. Had he done so he might have shown the necessity of the divorce without constantly panegyricizing the monarch and defaming the successive victims of his passions. Herr Maurenbrecher proves conclusively that the dissolution of the Spanish marriage was, under the circumstances, the inevitable consequences of the dissolution of the Spanish alliance of which Catharine had always been regarded as the representative. The issue of the battle of Pavia had greatly disturbed the balance of power in Europe. To restore the equilibrium Wolsey formed a league with France; but it was essential to the complete success of this new foreign policy that the aunt of Charles V. should cease to be queen of England. Froude's statement that the divorce presented itself to Henry VIII. "as a moral obligation" has no basis of fact to rest upon. It was simply a part of Wolsey's political programme. With the same objective clearness and freedom from prejudice Herr Maurenbrecher discusses the chief moments of the reigns of Edward VI., Mary Tudor, Elizabeth, and the unfortunate Queen of Scots. His narrative of events is concise and vivid, and the characters of Wolsey, Cromwell, Cranmer, Somerset, and Burleigh are sketched with great vigor and keen discrimination. Of the relations of Mary Stuart with Bothwell, and that wonderful whirl of criminal passion in which all thoughts of state and church and duty and shame were swallowed up, the author gives us a brief but impressive picture. We hope that some competent person will find leisure to translate this work and thus render it accessible to the English-reading public. The era of which it treats is one of intense interest. The political and religious parties of the sixteenth century still exist and hold towards each other the same hostile attitude. It is for this reason that it has been so difficult to write their history with due impartiality.

The Code as it Is. 1867. Edited by John Townshend. (New York: Baker, Voorhis & Co.)—This is a carefully revised edition of the Code of Procedure of New York, and of the rules of the various courts of record, embodying all the amendments down to the present time. It has also a very full index. The value of this pocket companion is too well known to the profession to need our commendation; but it gives us pleasure to notice the faithfulness with which each successive edition is prepared. The difference between this book and that published by Diossy & Cockcroft—a genuine pocket edition of the Code, small enough to carry in the narrowest and shallowest pocket—is that this includes the rules, retains the division of the Code into chapters, etc., and has an index; but there is of course a corresponding difference in price. The typographical execution of this edition is not equal to the other, nor quite what we expect from such usually excellent printers.

Articles on any of the subjects usually discussed in this journal will be received from any quarter. If used, they will be liberally paid for; if rejected, they will be returned to the writers on the receipt of the requisite amount of postage stamps.

All Communications which pertain to the literary management of THE NATION should be addressed to the Editor.

THE REPUBLICAN PARTY IN THE SOUTH.

REGISTRATION under military control has added one more to the hundred proofs of the utter failure of "Conservative" prophecies concerning the freedmen of the South. Notwithstanding all demonstrations to the contrary—in spite of the clearest evidence that science could draw from shins, hair, and cuticle, or wisdom draw from long experience, whip in hand, on cotton plantations—it is now admitted that the negro can fight, will work, and is both capable of receiving education and eager for it. Almost the only predictions of "those who knew the negro best" which have not long since been so thoroughly overthrown by facts as to be ridiculous, are the assertions (1) that the mass of the freedmen care nothing about the right of suffrage, and (2) that in exercising that right they will be entirely controlled by their old masters. The war of races, which Mr. Johnson dwelt upon with so much emphasis as certain to result from the admission of negroes to vote, has long been a public jest. Wade Hampton made it absurd in a single day.

There were certainly plausible grounds for believing that the freedmen would be indifferent to the right of suffrage. Never having had the privilege, and having been trained from time immemorial to seek for happiness only in sensual indulgences to which such a franchise could not contribute, it did not seem unlikely, from that point of view, that they would be indifferent to it. But, on the other hand, those who believed in the natural capacity of the colored race for improvement insisted that they had learned or would rapidly learn the value of political rights, and would not fail to exercise them. The result of the registration thus far in every Southern State has justified the latter view. In every State and, as far as we know, in every county, no matter how secluded from Northern influences, a far larger proportion of the resident colored voters have registered than of whites. In Virginia the colored electors are in a large majority on the roll, although the whites, if all registered, would outnumber them by nearly 40,000. In Louisiana, where the numbers of the two races are nearly equal, the colored voters on the register number twice as many as the white. The case is much the same in Georgia, Alabama, and, indeed, everywhere. The freedmen have, in every place where they have been properly protected from intimidation, manifested an eagerness to be enrolled for which there is no precedent among white people North or South.

The only prediction that remains to be disproved is, that the freedmen will vote under the dictation of their former masters. It is abundantly proved that this will not be the case in large cities, and the registration of such vast numbers of the plantation negroes, contrary to the well-known wishes of their masters, affords strong evidence that they too will vote independently of local influences. Indeed, no reasonable man who has watched the course of affairs in the South can doubt that almost the entire body of the newly enfranchised race desire to cast their votes for men who are heartily in sympathy with the party and the policy which secured their freedom. The only real danger lies in the want of organization and information among the colored people, which leaves them open to imposition alike from secret enemies and from indiscreet and over-zealous friends.

A serious duty is thus devolved upon the Republicans of the North. They have the best organization ever known in the political history of this country, abundant wealth, and every facility for conducting political campaigns. They have now an opportunity to extend the same organization over the entire Union, and thus to secure the perpetuity of the nation even more effectually than has been done by war. They cannot with any wisdom or safety leave their Southern allies to carry on the work alone. Where all are inexperienced, the most presumptuous, and therefore the most unfit, are likely to rush to the helm, and guide a movement with which they ardently sympathize,

but the perils of which they do not comprehend. There will be distracting quarrels for leadership, in which the power of the majority may be lost. Demagogues will raise false issues by the use of enticing programmes which can never be carried out. The large number of Southern white men who are now coming into the Republican party may be driven off by the jealousy of petty leaders anxious for office, and parties be thus divided strictly upon color—a result greatly to be deprecated, and which may, by a little prudence, be entirely avoided.

We do not wish that the course of Southern politics should be absolutely dictated by Northern men; but it is well known that judicious Northerners have the confidence of all in the South who are disposed to act with the Republican party, and can reconcile conflicting interests more completely than any Southern man can do. A striking example of this has recently been given in Virginia, where the presence of a few gentlemen from the North resulted in healing a bitter feud in the party, and in starting a movement which is now spreading over the whole State, promising to bring within the Republican ranks almost every man who was sincerely for the Union before the late war.

The aid which the North can and ought to give will consist in giving money to defray necessary political expenses, in sending out public speakers, who should be men able to interest large audiences, and of moderate language, free from passion and revengeful feelings, in supplying sound advisers who can harmonize internal difficulties and suggest plans of organization, and in distributing political tracts or papers, which should be simple enough for children to read to their parents, short, plain, and to the point. Congressional speeches are not of much value for this purpose. They are calculated for Northern latitudes. Their tone is not often likely to attract Southern whites, and they are not simple enough for the colored people, who depend almost entirely upon their children for reading matter.

We are glad to see that Massachusetts has taken hold of this duty in earnest, and that an association has been organized under the presidency of Mr. George C. Richardson for this purpose. The names of the officers are all good, but we notice with special pleasure the names of Messrs. Andrew, Atkinson, Dana, and Loring, whose abilities and discretion assure us that the work will be conducted under the best auspices. We need not urge such men to see to it that nothing is done to excite the freedmen to feelings of revenge or with delusive hopes of direct benefits from Government; while we are equally confident that they will seek to arouse the allies of the Republican party over all the South to a sense of the importance of the coming elections, and to give them an organization which will bring out their full strength and attract additions to their number. Similar associations might well be formed in every large State, or, which would perhaps be better, the Massachusetts association might nationalize itself, and give to all who co-operate in the movement the benefit of the wisdom and efficiency which we are persuaded will characterize the parent society.

TRUE RADICALISM.

MANY well-meaning persons, impressed with a sense of the value of past reforms, and disgusted with the stupid conservatism which blindly adheres to every ancient abuse, are so anxious to be considered "radical" in their views that they fear to stop even when they have attained all that is really desirable or practicable. They distrust themselves if their common sense tells them to pause, and feel uneasy at the thought that they have no more fields to conquer, and no progress, as it seems to them, to make. They dread the imputation of conservatism, and would almost prefer to have risked what they have gained rather than stand still. This class is never likely to form the majority of a community, but as its errors frequently afford an excuse for a reaction against wise reforms, it may be well to address a few words of advice to those who feel troubled by such fears.

The first thought that occurs to us is the folly of imagining that, for hundreds of years to come, there will be any difficulty in finding subjects for radical reform. As fast as one topic of discussion is disposed of a dozen are ready to rise in its place—all important, involving

much labor, needing long consideration, and sure to lead to animated controversy. It is a law of human nature that only one such controversy can be carried on at one time and place. Slavery, and the evils growing out of it, have absorbed the attention of this country for some years past, and so gigantic an abomination could never have been overthrown without an intense concentration of the public mind upon the work. It has been cut up by the roots, and the Congressional plan of reconstruction is rapidly extracting the last remnant from the ground. Universal suffrage is so nearly established, and appears so certain, that some who are more anxious to be radical than to be right are already casting about for some new demand for the benefit of those who were lately oppressed. But who cannot see that there are many other great questions which have been lying in abeyance during this great struggle, and which will give ample scope to the powers of the most radical reformer? Let no man be impatient for conflict. He will soon have quite enough in the legitimate path of duty. With a system of taxation which demoralizes a large part of the community, with rotten legislatures, municipalities, and judges, with systems of education grossly defective, with extravagance and inefficiency the rule in government rather than the exception, it is clear that no one need fear that the work of reform is at an end.

In the next place, genuine radicalism aims only to uproot evil, and to plant in its place that which promises good fruit. Having done this thoroughly, the wise radical is content to wait for final results, and slowly to build up when the work of pulling down is properly over. If we can never reach a state in which growth rather than destruction is desirable, then all destruction is useless, and the radical is the most unwise of men. But such is not the fact. We have already, in respect of many things, reached the stage in which development, and not simple uprooting, is the duty of the race. The Christian religion, the education of the young, the republican system of government, the family state, the liberty of commerce, and many other instances, might be given as illustrations of institutions or doctrines which need no change at the root, but have yet vast room for development and progress.

The practical application of these remarks at the present time relates chiefly to those persons who are uneasy lest by opposing confiscation and other punitive schemes they should cease to be radical. The party which claims to be conservative is so amazingly stupid that we cannot blame any one for doubting his own sagacity when he finds himself agreeing with it upon any point. But it should be borne in mind that, like a man who sings on one note the whole time, a party that persists in one line of conduct must be right occasionally and may happen to be right frequently. Let no one fear to act upon his own convictions of duty even if he does find himself sometimes in strange company.

All the propositions which are made by demagogues, looking toward special favors for special classes of people, are simply schemes of robbery which will, if carried out, despoil the majority of the very classes intended to be favored. Suppose the land of the South should be confiscated and divided among the negroes, as some advise. Not one-fourth of the negroes would get any land which they could live upon, while the other three-fourths would be deprived of a large part of their wages by the universal disorganization of the employing class. Suppose the eight-hour law should be made compulsory, as its friends insist. Who would suffer so much as the workmen, whose wages would be cut down and whose employers would largely abandon enterprises undertaken under different expectations?

It is not the mission of true radicalism to enter upon such schemes as these. In the sphere of politics it has long been the maxim of radicals that nothing can or should be done except to secure to every man the free use of his powers and a fair and equal opportunity for his development. In other spheres of action there is abundance of work for the most zealous reformer. Nay, in political affairs, as we have already intimated, there will always be enough to do. While the nation has been crushing one evil, others have sprung up which in their turn demand attention. Let us be content with securing equal justice at the South, and then combine to attack corruptions nearer home.

THE MEXICAN MORAL.

WHATEVER may be thought of the morality of Louis Napoleon's performances in Mexico during the last four or five years—and no one can think worse of it than we do—it is safe to say that nothing has ever happened, or will happen, to render more service to the reputation of Juarez and the Liberals than the French invasion. The constitution which the intruders upset was just three years old, and had managed to survive one revolution and one sub-revolution—if we may apply that term to a convulsion in the ranks of one of the two great parties. Juarez had got comfortably into his place, and he promised to do great things. He was about to try to introduce order into the public finances, and he was to oppose resolutely the Church party, of course; but there was really no reason to believe that he would have succeeded any better than any of his predecessors in doing for Mexico the one thing (as yet) needful—supplying her with a regular government, a tolerable administration of justice. He was compelled to acknowledge in his negotiations with the French that the great difficulty of his position was that the provinces refused obedience to the orders issued from the capital, and that he was consequently unable to collect the revenue; which is very like a paralytic assuring his friends that he would be in the enjoyment of perfect health if he only had the use of his limbs. In fact, the only reason which his friends in this country have ever offered for the belief that Mexico would have been any better off under his Government than under that of those who had gone before him, was that his intentions were good and that his opponents were worse men than he. He had really liberal ideas; was opposed to ecclesiastical domination, wished to secularize the Government, and, if he could have got the country to submit to him, would doubtless have met the public obligations, and have made Mexico somewhat happier and more peaceful than she had ever been before. But whether he had the capacity to carry out his good intentions was what remained to be proved in order to raise him any higher in the estimation of the world than the scores of pretenders and revolutionists with whom he had had to contend in the political arena; and this, happily for him, as we think, the arrival of the French relieved him for the time being of the necessity of proving.

How little real strength his Government had was proved by the feebleness of his resistance. It managed to hold a paltry French force in check for a short period at Puebla, but as soon as Puebla fell the contest was over. The capital fell, too, and the empire was set up. Juarez fled, and had to be hid in obscure villages, with a price on his head, and the operations of the national defenders during the remainder of Maximilian's career consisted of robbery and murder, which were dignified with the name of "guerilla warfare." Now, when a moderately orderly, industrious, and law-loving people, such as the Tyrolese of Hofer's day, or even the Spaniards of Palafox's day, take to guerilla warfare as a means of driving out or even wreaking vengeance on a foreign invader, one feels satisfied that the patriotic sentiment is strong in their hearts, that unless they loved liberty and independence dearly they would never engage in an employment so repulsive in itself to good citizens. But when we hear of Mexicans carrying on guerilla operations we cannot draw any such inference. When French baggage-guards and couriers and travellers had their throats cut and their purses taken on the highway during the days of the empire, they simply met with a fate to which in the most peaceable times everybody, no matter what his public or private virtues, has been for many a year exposed in Mexico whenever he ventured out of the great towns. Brigandage on a great scale has prevailed in the country ever since the war of independence. It is one of the ordinary sequelæ of protracted wars carried on by badly organized and undisciplined armies; and the phenomena which after the fall of Puebla were made to appear to the outside world as the heroic efforts of Mexican patriots to shake off a foreign yoke, were simply the ordinary symptoms of the national disease, aggravated by the presence of foreign armies.

It is quite true that during the whole period of Maximilian's reign there were many districts in which his authority was never acknowledged, and others in which it was acknowledged only as long as his troops were present to support it; but all Mexican rulers, no matter how legitimate the origin of their government, have had, since the

expulsion of the Spaniards, the same story to tell; even Juarez had it to tell, before Maximilian arrived. So that it may fairly be asserted that there was nothing in the character of the resistance which the Liberals made to the invaders to show that they were possessed of either much influence with the people or of the capacity to use it, if they had possessed it. No doubt there was a somewhat deeper feeling excited against the French than any native faction ever has to contend with, and doubtless towards the close Maximilian, as a foreigner, met with less sympathy, had a smaller following than most native chiefs have been able to boast; but in being generally abandoned, overpowered, and finally shot, he simply ended his course as prominent politicians in Mexico are apt to end theirs. There is, therefore, for us, we honestly confess, nothing especially impressive or valuable in the lesson of his story. It will, we fear, teach princes and invaders nothing, except that Mexico is a disgusting country peopled by ruffians, into which a Christian and a gentleman is a fool for venturing. Maximilian's reputation in Europe at this moment is probably about as much affected by what has happened as that of Speke or Grant would have been if, after having put themselves at the head of a faction in an African tribe and attempted to civilize it, they had been vanquished, slain by the native ruler, and served up cold at a court banquet.

Nor will the triumph of Juarez do much, we fear, to inspirit the defenders of liberty and national independence either in other parts of the world or in coming ages. The resistance of the Mexican patriots was, as we have shown, in a military point of view, paltry and insignificant, and capable of being ascribed to anything but high motives; but even supposing it to have been dictated by genuine love of liberty, the exertions in behalf of liberty and nationality of those who have not shown any capacity to put either the one or the other to any good use have happily never made much impression on mankind. The moral judgment of the race has never been so warped in any civilized age that men were profoundly moved by the spectacle of brigands gallantly resisting foreign armies, lest their brigandage might be stopped, or factions uniting for a brief period against an usurper, so that their game of revolution and counter-revolution might not be disturbed. Juarez owes nearly all the reputation he possesses in the United States at this moment first, of course, to the belief in his good intentions, which prevailed six years ago; to his opposition to the priest party, for which every good American has a traditional hatred; and though last, not least, to the fact that those who overthrew him did so for the avowed object of discrediting republicanism, establishing monarchy on this continent, and checking the spread of American principles and dominion. This, of course, made him in some sense the martyr of our cause and of republicanism, and procured for him the honor of being the object of Victor Hugo's last rhapsody; but a reputation acquired in this way could only have been preserved by the inaction and obscurity of the wearer. The minute he came out from his hiding-place to play once more the statesman's part, it perished. He showed that he had in his retirement learnt nothing and forgotten nothing, and that his great instruments of order and progress were still the rifle, the forced loan, and "domiciliary visits." As might have been expected, too, the only public men in the United States from whom his performances command admiration are politicians of what may be called "the hammer-and-tongs" school, who have little or no faith in ideas as a political force, and to whom gentleness, forbearance, or persuasion are signs of weakness or lukewarmness; or of the other and worse class, who think there is something very noble, grand, and republican in shooting "a prince," when you catch him helpless and defenceless.

The moral of the Mexican imbroglio is—and we predict that it is a moral which the events of the next six years of her history will make clearer and more impressive than the events of the last six—that forms of government or constitutions have in themselves very little value; that the best ever devised may, in the hands of a people too ignorant or too vicious to work it, prove the greatest of curses. There can hardly be a question that had the Mexicans fallen into the hands of an "enlightened despot" when they threw off the Spanish yoke, they would by this time have made considerable progress in civilization and in the acquisition of political ideas. They were, however, so impressed by the example of the United States and so hostile to monarchical tra-

ditions, and there was such a complete absence amongst them of persons having pretensions to royalty, that they had little difficulty in setting up what seemed to be a democratic republic. What they did set up was an oligarchy of rascally adventurers, who have been enabled under the cover of republican forms to play for forty years a game of mutual slaughter and plunder, and to play it in a spirit and with results which make the Roman Empire in its worst days seem respectable. During the whole of the revolting farce there has not been the slightest evidence that the mass of the people have the slightest idea of what republican liberty means, or that the political leaders have either the self-restraint, respect for life and property and liberty and law, without which political leaders in a semi-barbarous country are sure to prove a curse. What Mexico wants now is to be civilized, and civilization she cannot have without a reasonable period of tranquillity and security. The long disorders of which she has been the victim have apparently weakened or destroyed most of the bonds which hold society together, and from what quarter the strong hand which can give her peace and repose will be stretched out we confess we cannot guess. That there are amongst the people themselves the elements of revival it is difficult to believe. The nearest approach to public spirit they seem to have made consists in a holy hatred of foreigners; but this virtue, if it be a virtue, unfortunately flourished amongst the Iroquois, and still flourishes amongst the Affghans and the Koords, in a much manlier and more robust form than any form in which the Mexicans have yet displayed it. The lesson which all the world may learn from their story, is that the only sure defences of freedom and independence are the education and intelligence of the individual citizen, and the general respect for family and property and life which results from education, and from education only. The lesson is all the more valuable, too, at this moment, because the doctrine has begun to gain some currency that you have only to take a community of ruffians, no matter how isolated they may be, or how cut off from good influences, and convert them into model citizens by a few turns of the ballot-box. The secret of political success is to be found in the school-house, and nowhere else.

"THE NATION" AND THE RELIGIOUS PRESS.

RELIGIOUS periodicals, meaning by this periodicals which not only undertake to be the organs of particular denominations of Christians, but to make themselves in an especial manner the defenders of religious truth, are somehow every year losing more and more of their value in the eyes of educated, intelligent, and sincerely religious men; and are every year falling more and more behind what they are pleased to call the "secular" press. This proposition was admitted and commented on with a good deal of elaboration by *The Christian Advocate*, of this city, not very long ago, and anybody who chose to take the trouble might produce plenty of illustrations in support of it. One of the great causes of the decline of the influence of the religious press, both in this country and in England—for it is only here and in England that it flourishes—we take to be the amount of time and space it devotes to the medieval sport of scenting out heretics and infidels and running them to earth. It seems to consider itself in some sense a militant order, whose special duty to religion is to ferret out and chastise the heterodox. Now, the world is getting tired of seeing the heterodox chastised, as it believes there is much better work for Christians to do, and it has begun to consider mere denunciation of infidels uncommonly poor sport. When *The Christian Advocate*, therefore, was foolish enough some weeks ago to designate "the editorial corps" of *THE NATION* as "polite infidels," we did not deem it necessary to take any notice of it. When a religious newspaper calls persons of whose opinions it knows absolutely nothing "infidels," it simply "calls names," and it would be a waste of time to make any reply. Since then, however, we have noticed mysterious allusions in other papers of the same character, hinting, rather than asserting, the presence in our office of "a disciple of Comte," engaged in the work of reviewing religious books. We let these pass, in the same way, till they appeared in so respectable a journal as *The New Englander* in the form of a positive assertion.

We beg now to say that it would be as near the truth to allege that we had imported a Buddhist and kept him constantly at work writing on questions of natural religion as to allege that we have committed this task to a "disciple of Comte." If charges of this kind only fell into the hands of educated men, who knew who Comte was or what he taught, nothing would induce us to depart from our usual rule by defending ourselves against them. But a very large body of the readers of the journals who

are hardest on Comte and his followers know nothing whatever about him except that he was a "crazy infidel," who set up a rather ridiculous god of his own manufacture, and when their "family paper" tells them that his disciples are writing in a certain journal they naturally expect to find in its pages traces of brimstone.

Although we have mentioned *The New Englander* as one of the periodicals which have been indulging in this unfair style of criticism, we are far from placing it in the same category with those weekly religious papers which throw most of the mud at their "secular" contemporaries and at each other. It does make valuable contributions to the thought of the day, on a wide range of subjects, and is characterized by a genuinely Christian spirit. Many of the weeklies, however, though greatly improved and almost weaned from the depraved habit of sectarian controversy of which they were once victims, still discharge their duties as *ex-officio* defenders of religious truth in what we cannot help calling a repulsively perfunctory manner; and this, if *The Christian Advocate* will allow us to say so, is, in our opinion, another cause of the waning of their influence. Their articles read very much like the Pope's allocutions. The sound and the phraseology are technically unexceptionable. It would take a doctor of divinity to detect a flaw in their doctrine, but the substance, the life, the glow of conviction are wanting. One feels on running through their homilies as if they were written rather to furnish a certain number of good people in the country districts with proper Sunday reading than because an earnest and honest man had something to say in them, and could not help saying it, and knew how to say it in simple and manly English. To rouse them into a burst of genuine feeling it seems necessary to parade before them an infidel or heretic or something that looks like one. On catching sight of him all constraint and hollowness vanish from their language. They tear off from him the wretched cloak of philosophy, and reveal the workings of his miserable soul to their shocked and affrighted subscribers with real zeal and enthusiasm.

Yet it seems to us the slaughtering of infidels and Comtists, whether real or supposed, is not the mission of the religious press of to-day. Whether it be possible to find in any community many men capable of regularly once a week taking, in a newspaper, a strictly religious view of the events of the day, and treating them from this point of view with real fervor and real force, may be doubted. But that the business of the religious press is to do this, and not to bring railing accusations against its neighbors, admits of no doubt. That it is only by doing this with eloquence and earnestness that it will ever justify its existence, admits of just as little. At present the world begins to feel dissatisfied with what it offers as its *raison d'être*. Not that people's thirst for true and undefiled religion is in any wise abated, or that they are not to-day more firmly persuaded than they have ever been in any age that without God "nothing is holy, and nothing is strong;" but that they are more determined than ever that those who address them on the weightiest of all themes shall do so in their mother tongue, in the English of the fireside and of the Bible, the English in which we all think and talk when we are deeply moved, and that they shall do it with the air of men who are more occupied with giving vent to the convictions of their souls than of keeping within the technical bounds of denominational orthodoxy, and saying nothing which an Episcopal or Congregational or Presbyterian organ ought not to say. More than this, the world requires of all those who attempt to teach it religion a frank and hearty acknowledgment that the great laws of morality are of universal obligation, that all men are the "neighbors" of the Christian man, and that, therefore, to revile or to impute bad motives even to those whom we suspect of being heathens or publicans, is now, as it was eighteen hundred years ago, something worse than a violation of conventional propriety. Of this truth, we regret to say, the religious press on both sides of the Atlantic has been almost habitually forgetful, and the result is that the spread of moral and intellectual culture, instead of telling in its favor, tells against it.

Of course we can and do make many exceptions in thus criticising these papers. There are many of them which do bear in mind that the denunciatory periods, if we may call them so, of the Church's history have not been those in which grace most abounded. But they have all of them a widely different aim from that of *THE NATION*, and we protest against their judging us by their standard. They seek to provide for their readers a pleasant, trim garden, snugly hedged in, across which the wild winds by which the world of religion, of morals, and of science is shaken shall never blow, in which all the smells shall be perfumes, and all the sights and sounds shall be peaceful and grateful. We, on the contrary, seek to place our readers on the open hillside, in full view of the clanging fights and flaming towns and sinking ships and praying hands of real life. *THE NATION* is written for men and women and not for children; and it is written for Protestants—that is, for persons who have their faith and conscience in their own keeping, and do not

need to submit their books and newspapers to a spiritual director before opening them; and one of its objects is to keep them informed of what the best minds are thinking and saying in all fields of thought; and just now the best minds are thinking and saying a great deal that is novel. No writer is either invited to or excluded from its columns because of his religious opinions. What we ask of him is, that he shall be an honest man, understand his subject, and be able to express his thoughts about it. But we do not guarantee that every book review or article on questions of morals or philosophy will stand the criticisms of an assembly of divines, or of editors of religious newspapers. Hereby is a subtle essence, and any secular editor who undertakes that it shall never penetrate his pages is very apt to be pronounced an imbecile for his pains. What *THE NATION* undertakes to be is Christian in tone and temper and aims, and when anybody believes that it fails in these things, we shall be glad to hear from him. The parade of formal professions of religion in the market-place as a mode of attracting custom has not only become repulsive to all good men, but has become worthless as a commercial expedient. So that those who refrain from it not only keep their souls clean, but avoid a waste of labor.

ANOTHER COMIC JOURNAL ENTERPRISE.

Two or three years ago Mr. Taxile Delord, who had been figuring successfully as one of the wits of *Le Charivari*, was writing in *Le Siècle* on a serious matter—something on the nature of liberty, we believe it was—and allowed himself to discuss his subject in a manner which, had he been speaking through *Le Charivari*, would have seemed quite appropriate and pleasant. At once there was a great commotion; his proceedings were highly resented; he was told by the other writers in the dignified journals that *Le Siècle* was not *Le Charivari*; that if, however, it was his determination to employ ridicule and drollery in the discussion of subjects which demanded a thoughtful and earnest style of treatment, he should have enough of it, and *L'Avenir National*, *Le Temps*, and other Parisian newspapers forthwith took a course with him, in controverting and commenting on his arguments, which speedily had the effect of convincing him of the error of his comical ways, and of inducing him to apologize for his misstep. He publicly announced his intention of putting a bridle on his tongue and thenceforth showing his teeth only carnivorously when he had weighty matters in hand, and of conforming himself strictly to the laws of serious journalism.

And whoever is at all familiar with the English press knows how it is given to dignity, and how imposing in deportment is the British editorial staff. In Great Britain, as in France, wit in all its kinds is, of course, not only permitted in journalism, but is eagerly sought after, and the Fonblanques and the Lowes no more lack an appreciative and delighted audience than do the Prévost-Paradol's across the Channel. But fun-making and the wildness of humor are no more tolerated in the leading articles of the one country than of the other. Whether or not the same standard is set up in German newspaperdom we can hardly say. We may be sure, anyhow, that the fun of the *Allgemeine Zeitung* is itself a very serious thing, and we have little hesitation in asserting that in practice, at all events, whatever may be the German theory, the German press, like its more powerful neighbors, is even oppressively dignified. So, then, over there on the other side they are provided with regular comic journals which live and flourish, and by their length of days and prosperity put to shame our short-lived and disastrous attempts at American *Punches* and *Charivaris*.

This theory is not original with us. Previous enquirers have already declared that if our nominally serious press were fettered by the rules which obtain in the world of trans-Atlantic journalism, if political, discursive, and party warfare among us were carried on in the lofty fashion which alone is allowed by English and French taste, we also should have room for a good comic paper. And it seems true enough. Imagine, for instance, that all the political writing of the *New York Times* were done by "A Veteran Observer," and there were no "Minor Topics;" that *The Tribune* were to confine itself to the "Men and Brethren" hortatory-denunciatory sort of writing and had no political economists on its list of contributors; that *The World* were to surrender itself wholly to its explications of the Constitution; that *The Evening Post* were to do likewise; that *The Commercial Advertiser* were to discard its "Timely Themes" and turn itself with eye single and undistracted upon "H. G." and the Canada negotiations; that *The Advertiser* of Boston were to go back to the solemn days when the graduates of the class of 1798 of Harvard College read it and wrote it and loved it well, to the days when it would have shuddered at its own present column of things "In General;" imagine that *The Post* of the same city were to remember only the custom-house officers and the postmasters of the good

old time and were to be decent and reputable, with no column of "All Sorts," and, finally, imagine that the country papers East and West were to follow after these and were all to become like the high-toned press of "Richmond on the James," ignorant of wit, destitute of humor, or with only unconscious humor—then we can very easily imagine the readers of newspapers crowding once a week, or a good deal oftener, to buy our *Vanity Fair*, which, as the case stands now, is dead, or our *Mrs. Grundy*, which also is dead, or some other channel of the wit which at present runs in a thousand streams and makes the existence of a humorous journal of a tolerable kind almost an impossibility.

We have, however, lately heard a piece of news, or rather a rumor, which seems to promise that our reproach shall be taken away. It is said that Mr. Nast and the Rev. Mr. Nasby are going to manage a comic paper. And either these gentlemen or the concoctors of the report are wise, for it is said that the paper in question is to be issued not at regular intervals, but now and then. The reputation of these two humorists, and a way they have of upholding it, would make it pretty sure that a paper filled up with their devices would sell in the face of almost any competition, and we suppose the plan of irregular issues to be based on an intention of the managers to issue it when they shall have filled the paper themselves, perhaps only when some exceptionally ludicrous or ridiculous occurrences shall have enabled them to fill it exceptionally. Who knows? Our posterity in the fifth generation may have a first-class humorist paper like *Punch* which, in honor of the great success of the pioneers, shall have for its name, then become a patronymic, "Nast & Nasby." All this, however, by the way; the report we mention has an air of extremely dubious authenticity.

We have not named among our serious journals which do more or less comic work *The Herald* of this city. It is only in consideration of its advertisements and some of its news that it has any claim to be regarded seriously; it certainly merits its own praise—and only Mr. Punch himself shows more modesty in self-praise—of being the comic journal of America. Mr. Parton—whom, perhaps, no joke completely overpowers—did not, as regards this point, do justice to *The Herald* in his well-known account of Mr. Bennett and his paper. But the fact is that *The Herald* in almost its every issue is really extremely funny. The fun is almost always, or at any rate very often it is, of a disgraceful and wicked kind; far more than any other publication in the world—more, at least, than any of which we have any knowledge. *The Herald* has its being in that atmosphere of moral license, or rather lawlessness, in which wit is apt to flourish. Can anybody name a single consideration of the kind called high which to *The Herald* is apparently of any force? Probably nobody. So its wit would oftenest be of the Mephistophelian order were it not that out of regard for the mental weakness of its audience it is frequently obliged to make a mental descent and moral rise to what may be called gross buffoonery, jingling of cap and bells, and thwacks with the bladder. Undoubtedly this is very bad, but undoubtedly there is some fun in it. Compare it with the funny efforts of some of the men that every little while furnish the pure and elaborate fun to the editorial page of some of the other papers, and the latter very often seems very wooden. The laugh of *The Herald* may be wicked, but it is not forced, and one feels, too, that *The Herald* is all the time, and not very secretly, laughing at itself as well as at something else existent or supposed to be existent.

To *The Herald*, we think, more than to any other newspaper, or to any half-dozen other newspapers, it is due that we are without an American *Punch*. But the credit or discredit of this state of affairs is, after all, to be distributed throughout newspaperdom. And this being so, why is it so? Why is it that our journals of news and politics supply us with a sort of reading which, it is said, ought to be left to journals of less dignity especially devoted to it. People give various answers to this question. Some of them go so deep as to the difference which has been wrought in the Anglo-Saxon man by his communion with Niagara, the prairies, the unbroken forest, the wild and free institutions of our democratic country, our habitual scorn of laws or disregard of the small proprieties, the infraction of which or the pressure of which gives the satirists of *Punch* so much of their game. It is possible that it may be worth while for the philosophic eye to pierce so deep, and we shall be very glad of an answer when one is found. For ourselves, we are inclined to think that when we are a little richer and a little more educated, when the principle of the division of labor begins to be more widely and effectually operated in things outside of manufacturing, then newspapers will confine themselves more strictly to particular fields of labor, and the journalist will not be compelled at one and the same time to collect news, write leaders, run for Congress, keep an eye on the religious world, prepare scraps of personal gossip, and fill a funny column or two. But the matter is at present a mystery.

ENGLAND.

LONDON, July 1, 1867.

THOUGH Mr. Murphy and his doings at Birmingham are vulgar enough, I cannot help regarding them as more or less ominous. I feel convinced, for more reasons than I could well put into a letter, that our present political discussions and reforms will lead to such a discussion of religious questions as there has not been in England since the Reformation, and as is not likely to take place in any other country in half such a practical or interesting shape. The existence of the Established Church, and the fact that Parliament is its governing body, give a scope and object to religious discussion in England which attach to it hardly anywhere else. With you, for instance, religious discussion has its own sphere, and there are few if any points, I suppose, at which religion and politics could intersect, though even you, I take it, may some day or other find yourselves confronted by quasi-religious problems which will give you a good deal of trouble. How, for instance, will you deal with Mormonism? That, however, is your affair. Here in England we have half-a-dozen points in which politics and religion run into each other, and, as our Government is not in a position to deal with such questions as the French or Prussian Government can deal with them—as our clergy, of whatever denomination, neither are nor can be treated as mere functionaries, the result is that our religious differences attract great attention, have a great influence in political life, and excite a degree of discussion and an intensity of interest which, from what I have heard, I believe to be hardly equalled elsewhere. One of our principal German scholars lately told me that a great German bookseller had lately told him that about a third, I am not sure that he did not say a half, of the books published in Germany on religious subjects were sold in England. To see how many points there are, with us, on which religious differences can find expression in political life, you have only to remember that Parliament has to consider the question of the constitution of the Established Church, including such points as the terms of subscription to its articles to be required of the clergy, the character of its ritual; the question of the existence of the Established Church in Ireland (on which there was a remarkable debate the other day in the House of Lords); the question of the Irish Roman Catholic clergy; the question of education in England, and herein, as the law-books say, the question of university education, the question of education in endowed schools, the question of education in subsidized schools; the question of education in Ireland, subject to the same, or nearly the same, division; a variety of questions about marriage; and many other topics, all of which are more or less mixed up with theology and affected by the views which people take of it. These points of connection between theology and politics might, perhaps, attract little attention in times when theological speculation attracted little attention, but in an age when such speculation is active, their existence may at any time lead to practical results of which it would be very difficult for any man to predict the end. No one can have watched the course of English thought for the last twenty-five or thirty years with any degree of intelligence or sympathy without seeing that a progress has been, and still is, taking place in theology by no means unlike the progress which has been taking place about reform. People talked and wrote and talked again about reform (just as they did about the corn laws) for many years without ever realizing the fact that it really was necessary to come to a decision upon the subject, and to act upon it practically. They have formed their decision now, and are quite surprised to find what an immensely long stride towards democracy everybody was in his heart prepared to take if he was absolutely driven into realizing and acting upon his own convictions. You will see, I think, though I cannot even guess the precise form which the question will take, that sooner or later the English people will find it practically necessary to decide whether they are or are not satisfied with, and if so, with which of, the forms of religion which are at present competing for their allegiance. When they fully realize the fact that there is a question upon this subject, and that the question is one which can no longer be shirked, it will be answered, and what the answer will be no man living can tell. Many people will tell you that there has been an immense reaction toward Popery, and that there is a chance that England may become once more a Roman Catholic country. I, for my part, altogether disbelieve that; but I have no doubt we shall have before long singularly troubled waters, and that the Pope and his clergy will fish in them with more or less success; but, viewing the nation as a whole, I think its progress will be in the direction of liberalism in some form. What form, I cannot even guess. The common answer is that the Church establishment will be destroyed sooner or later. I do not myself think this would be a move in the liberal direction, nor do I think the general question can be got rid of by transferring it from the

sphere of politics to the sphere of private opinion. But I must not run into the department of prophecy.

One small fact may interest you. A little knot of Positivists—disciples of Comte—consider that they have solved the great question of the religion of the future. They meet and do whatever is their substitute for praying once a week, near the Temple, in a small upper chamber, which holds about sixty people—most, if not all, of whom belong to the imaginative classes. Mr. Congreve, formerly tutor of Wadham College, Oxford, is their high priest, and preaches to them the doctrine that if there had been a God, Comte would have been his prophet, if one had been required, but that things are much better managed as they are. I must own, Positivists always remind me of Talleyrand's observation to Lepaux (Lepaux of the Anti-Jacobin) upon theophilanthropism, "I have but a single observation to make. Jesus Christ, to found his religion, suffered himself to be crucified, and he rose again. You should try to do as much."

The second subject on which I meant to have addressed you was the revelations which have lately been made about the trades-union proceedings at Sheffield, but I must reserve that for another time.

PARIS GOSSIP,

PARIS, July 1, 1867.

THE concerts of the "genuine original" Strauss, of Vienna, continue more brilliantly successful than ever—a success shared by everything connected, however remotely, with the Austrian section of the Exhibition, and Austria itself, which the Parisians are petting out of anger against Prussia. Ling-Lok, the Chinese conjuror, has been performing his feat of swallowing an enormous sword and a basketful of eggs in presence of a company of *savans*, who have failed to discover the nature of the trick, and have publicly recorded their conviction that he is the most astounding conjuror in existence. Madame Rachel, the renowned "enameller of ladies," is giving lectures to the women of the modern "Vanity Fair" on "health and beauty," and thus recruiting subjects for the exercise of her meretricious and unwholesome arts. And to sum up the list of recent arrivals, we have "Professor Siemmes, of London and Liverpool," who deserves to have his likeness placed on a pedestal by grateful humanity, having devoted fifteen years to the work of investigating the nature of corns and other similar pedal excrescences, and to devising methods for their safe and painless removal.

For the benefit of the victims of one of the most painful and troublesome ills that boot-wearing flesh is heir to, let it be proclaimed from the housetops of impartial testimony that the "Professor"—a German, long and honorably known in England—is by no means to be classed with the host of charlatans who make a trade of deceiving the afflicted. He is a genius in his way; and he performs all that he promises. A host of princes, dukes, and lesser glories, enthusiastic in his praise, are unanimous in declaring that his system of extraction is both effectual and absolutely without pain. Nothing can be simpler or more expeditious than his treatment. He takes your foot gently in hand, places it upon a napkin on his knee; ascends, with the aid of a magnifying-glass, the precise situation of the "roots" of the corn, applies a small quantity of an oily yellow salve to the suffering surface, and at once, with the aid of a pair of fine tweezers, draws out from the corn the sharp spikes, in substance resembling horn, several of which often exist in a single corn, and which constitute the heart of the mischief. This being done—generally in less time than I have taken in describing the operation—and the professor having presented you with the peg-like spikes he has just extracted, daintily held between the points of the tweezers, you no longer wonder at the suffering so often occasioned by excrescences of this kind. These extractions, as performed by Professor Siemmes, cause no pain whatever; in fact you feel nothing, and are only aware of what is going on from seeing him at work upon your foot. When the spikes in question (which are really the "corn") have been extracted, the professor gently pares away the dead skin which has generally formed around them, and applies to the spot a bit of diachylon plaister, which you wear for a few days, to protect it while the new skin is forming. No rest or special precaution of any kind is needed. You don your ordinary foot-gear, and walk about as usual, with no other consciousness than that of a welcome deliverance from a familiar pest.

With a view to providing the best possible facilities for the acquisition, during boyhood, of the four principal European tongues, by the youth of England, France, Germany, and Italy, a limited joint-stock company, styled "The International Educational Society," was formed, some years ago, by a group of progressive-minded men of those countries, under the auspices of the late enlightened and excellent advocate of free-trade and of international friendship, Richard Cobden. This company, of which Mr. Cobden

was president until his death, has founded a college at Spring Grove, in the suburbs of London; another in the neighborhood of Bonn; and a third at Chatou, a few miles from this city, on the railway line to St. Germain. The corresponding Italian college is not yet founded; but will probably be founded before long. These institutions are conducted on a common plan, and are in constant correspondence with each other. The pupils whom it is purposed to educate in them usually begin with the college in their own country; a thorough knowledge of their native tongue being regarded as indispensable to the easy and effectual acquirement of other tongues. When this basis has been fairly laid, the pupil is sent to the foreign colleges, one after the other, at the choice of his parents; continuing the course of study already begun by him, with the sole difference that his studies will now be conducted in the tongue of the country to which he has been sent. In this way, while being fitted, as usual, for entering any university in which it may be intended to complete his education, a youth who has been trained in the colleges of the society will find himself, on his entrance into practical life, thoroughly in possession of the four most important and useful languages of modern days; an advantage whose value—practical, intellectual, and social—will be readily admitted. The course of study adopted in these colleges is large and thorough; the boarding arrangements are superior to those of the great run of schools, and the terms moderate.

A very curious old work on arithmetic has lately been brought to light, being a manuscript of Abbo, who in the tenth century was Abbot of Fleury, and taught the science of counting to his monks. The learned churchman says in his preface:

"As some time ago I was explaining the *calculus* of Victorius to my brethren, they begged me to write a commentary upon it that might remove all difficulties. . . . From my earliest youth I have grieved at seeing the liberal arts neglected, and left to but a few persons, who make people pay dear for their lessons. . . . I will strike the ignorant minds," continues the worthy abbot, "I will build a bridge of introduction to arithmetic. Victorius teaches how to make multiplications and divisions of numbers without making mistakes, both in questions relating to the sciences connected with numbers, such as arithmetic, geometry, music, and astronomy, and also in questions relating to weights and measures."

The abbot, having talked of all possible subjects in his book, gets at last to the "Abacus," when he enters at length into the explanation of digital arithmetic, or the art of expressing numbers by the fingers, as then practised, and lays down the following rule:

"If you multiply a single finger by tens, each finger must stand for ten, and each joint for one hundred. If you multiply tens by tens, then each finger stands for one hundred and each joint for one thousand."

Imagine the ease, rapidity, and capacity of a system of numerical combinations established upon such a basis! But the author of the unique old relic in question appears to have been thoroughly satisfied with his work, and winds up his dissertation with the following verse in Monkish Latin:

"*Hic Abbas Abaci doctor dat se Abbo quieti.*"

("Here the Abbot Abbo, teacher of the Abacus, gives himself up to repose.")

The "schoolmaster abroad" of the present age has, happily, something rather more effectual to give his pupils in the way of calculation; but that he has still a good deal to do, even among people who consider themselves enlightened, would seem to be implied in the fact that the most popular of the Paris daily papers, in its number of a few days ago, informs its readers, *apropos* of a quotation from the Boston *Advertiser*, anent the Maine Liquor Law, that "the Maine is one of the States of the American Union, on the north of Canada;" while a subsequent number of the same popular sheet in recounting the pedestrian feats of an Englishman who is said to be walking through all the countries of the globe, remarks: "On leaving Japan he went to Batavia, where he was at last advised, and whence he was intending to proceed, *still on foot*, to Sydney, in Australia."

Correspondence.

JOHN VANDERLYN, THE AMERICAN ARTIST.

TO THE EDITOR OF THE NATION:

A pleasant paper in *The Atlantic Monthly* for February last, respecting the old painter above named, invites additions, or the supply of omissions, which I chance to be able to make, and which, I think, will fill out some features of the "Recollections" that are only, and doubtfully, alluded to by the writer.

I was personally and well acquainted with Mr. Vanderlyn, and, strange

to say, under very similar circumstances and relations to those reported in *The Atlantic* by its California contributor. My father had been Vanderlyn's friend during the period of my childhood; the artist spent a whole winter at our house painting two family portraits, and prolonged his visit and the sittings until all parties were wearied of his slow work, and the room he had darkened into an *atelier* was much wanted by the family. This was soon after Mr. Vanderlyn's return from France (1809 or 1810), when he was projecting the rotunda for panoramic paintings at New York. He was very sanguine of making a fortune, as well as awakening a love of art in this country, by the introduction of good pictures of that kind, two of which he had brought over with him. The one I remember particularly was a panoramic view of the palace and gardens of Versailles, painted by himself from sketches taken on the spot. It was exhibited in a frame building on the northwest corner of Eleventh and Market Streets, in Philadelphia, there being then no suitable place; and this Mr. Vanderlyn had altered and fitted up, while looking forward to a permanent and proper building in New York. I think the other panoramic picture was of the City of Mexico, by an English artist who stood high in Mr. Vanderlyn's opinion. I remember seeing the view of the palace and gardens of Versailles, and being much pleased and astonished by its seeming realities; it was the first panorama I had ever seen, and I recall having gratified the painter by recognizing, in the figure of a gentleman walking in the gardens, Mr. — Carter, of Virginia. Vanderlyn smilingly said "it was taken for him, he being there at the time." The peculiar step and well-made person of Mr. C. were admirably hit, and he was among the wealthy American gentlemen in Paris who admired and befriended Vanderlyn as an artist.

The California contributor of *The Atlantic* says he has lost all trace of Vanderlyn's fine picture of "Ariadne, the Sleeping Beauty." Mr. Vanderlyn told me he had borrowed money upon it in New York, and finally had to part with it (for much less than he liked) to the mortgagee, who, I understood him to say, was Durand, the engraver.

But my personal and better knowledge of Mr. Vanderlyn was in the period of his old age, when he went to France to paint his picture of the "Landing of Columbus" for a panel of the rotunda at the Capitol. The time allowed by Congress for producing the work had expired, and Mr. Vanderlyn having received peremptory orders from the State Department to bring his picture of Columbus home, the poor old gentleman wrote me from Paris, complaining bitterly of Mr. Buchanan, then Secretary of State, and indulging his habitual spleen in regard to the want of consideration for art and artists in this country. He stated that the picture was unfinished; that, being deceived by an agent to whom he had entrusted the larger part of the money received on account of his Columbus, he had been obliged to give much of his time to portrait painting for his daily bread. This, together with ill health, he said, had caused the delay. And now, with some debts which he could not pay, and without money to meet the expenses of a return to the United States, he had been ordered, in no very polite terms, to bring the picture home at once, finished or not. The old

gentleman's letter then suggested the only plan by which he could obey orders, viz., contributions or advances from a few friends (named) in such amounts as would make up the sum he required—a few hundred dollars.

It was no very difficult or unpleasant task to comply with the old artist's wishes and relieve him from his painful position, so that he came back to the country bringing his unfinished Columbus and grateful for the prompt aid afforded him. It is scarcely just in Mr. Vanderlyn's California friend, however kindly meant, to attribute the deficiencies of the Columbus entirely to the artist's employing young French painters to do the work at Paris. I saw him at the Capitol busy finishing it, and although he then had assistance on unimportant parts of the painting, he worked assiduously upon it with his own hand, and directed what he did not touch. It was not easy for a man of Mr. Vanderlyn's advanced years to climb up ladders and temporary scaffolds, and the figure of Columbus himself and other prominent persons of the eventful scene, being within his easy reach, naturally secured the artist's special attention.

Not long after seeing Mr. Vanderlyn at Washington City he wrote me that he wanted portraits to paint, particularly among public men, and asked for letters that would be likely to bring him such sitters. It is my good fortune to possess an excellent portrait, then painted by him for me, of the Hon. George E. Badger, of North Carolina. In my letter to Mr. Badger, knowing his great reluctance to sit for his likeness, I urged upon him the peculiar position of an old American artist, no less than my personal claims as a friend; and during the many tedious sittings, I well remember the wit and patient benevolence with which the excellent man and distinguished senator remarked upon his "sacrifice of himself on the altars of patriotism and friendship." He said, "It is not only that I have an endless number of sittings, but that I must sit and sit still."

Thus did Mr. Vanderlyn manage to live to finish his Columbus at the Capitol, and then to obtain payment of the last instalment upon his work. I do not agree with the San Francisco writer as to the cause of the unfavorable distinctions he draws between Vanderlyn's earlier paintings and that of Columbus—his last of any note. Some difference may reasonably be put to the account of old age, but the glare or objectionable coloring complained of in the picture of the "Landing of Columbus" seems to belong properly to the characteristic and flashy costumes of the Spaniards and native Mexicans of the period.*

It is appropriate for me to say here that, soon after the death of Mr. Vanderlyn, I was applied to by a friend of his family for letters written to me by the deceased artist, my numerous letters found among his papers showing that they were replies to as many written by himself during a long period of friendly intercourse. I was informed that Mr. V.'s letters were to be used in a life of the artist then preparing for publication in New York. I remember having furnished such letters as I thought would subserve the object, but I have yet to hear that any such work has been issued by the press of that city.

E. B. G.

* Prescott.

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AGE.	NAME.	RESIDENCE.	OCCUPATION.	AMOUNT INSURED.
29	Joseph A. Southard,	Richmond, Me.,	Ship Master,	\$2,000
22	Evander O. Tozier,	Boston, Mass.,	Tailor,	2,150
35	Chas. S. Stephenson,	New York, N. Y.,	Ship Broker,	2,000
25	John A. Curtis,	New York, N. Y.,	Auctioneer,	3,000
37	John A. Curtis,	New York, N. Y.,	Auctioneer,	2,500
36	Thomas J. Willard,	Portland, Me.,	Master Mariner,	3,000
23	Edwin H. Rand,	Charlestown, Mass.,	Clerk,	2,000
40	Thomas S. Foster,	Gardiner, Me.,	Merchant Tailor,	2,000
24	Eden P. Foster,	Jackson, Mich.,	Jeweller,	2,100
34	Calvin M. Burbank,	Lawrence, Mass.,	Clerk,	2,000
51	John W. Crafts,	South Boston, Mass.,	Provision Dealer,	10,000
33	Samuel W. Bliss,	Boston, Mass.,	Fruit Dealer,	2,000
35	Richard Turtle,	Chicago, Ill.,	Provision Merchant,	2,000
47	Francis Winter,	New York, N. Y.,	Lock Manufacturer,	3,000
31	D. B. Cunningham,	New York, N. Y.,	Merchant,	3,000
41	Robert N. Corning,	Concord, N. H.,	Railroad Contractor,	2,000
57	Saml. M. Candler,	Brooklyn, N. Y.,	Custom House Clerk,	2,500
40	Charles Lins,	Ashland, Pa.,	Druggist,	2,000
27	Francis Fischer,	Louisville, Ky.,	Hatter,	3,000
26	Zeno Kelly,	West Barnstable, Mass.,	Master Mariner,	1,500
42	Julius Heimann,	New York, N. Y.,	Carriage Maker,	2,000
49	George Draper,	New York, N. Y.,	Clothing Merchant,	2,000
26	Philander M. Chase,	Charlestown, Mass.,	Milkman,	2,000
43	Henry Fleischback,	Carlinville, Ill.,	Merchant,	3,000
22	A. C. Sutherland,	Detroit, Mich.,	Book-keeper,	1,800
30	Charles E. Poole,	Pittston, Pa.,	Coal Agent,	2,500
39	Emanuel W. Mace,	Chicago, Ill.,	Cigar Manufacturer,	2,000
37	Robert Clough,	Chicago, Ill.,	Stone Cutter,	3,000
30	Ellen Clough,	Chicago, Ill.,	Wife,	3,000
35	Robert H. Howe,	St. Louis, Mo.,	Agent,	3,000
19	George H. Dunlap,	Brunswick, Me.,	Gentleman,	10,000
49	Thomas W. Bamis,	Boston, Mass.,	Merchant,	2,000
37	Issachai H. Brown,	Troy, N. Y.,	Druggist,	1,800
28	Zelotes W. Knowles,	Addison, Me.,	Master Mariner,	3,000
62	Lewis Wm. H. Giese,	Baltimore, Md.,	Merchant,	4,000
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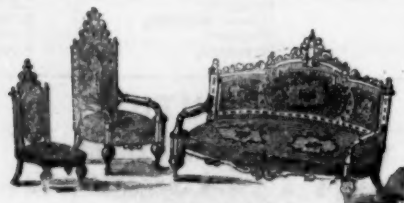
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